The Outlook

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The Outlook

SATURDAY, JULY 28, 1906

Labor Unions and Crime

The labor union workmen in the building trades of New York City have acquired an evil reputation. Much as has been said against them, nothing so dastardly has been laid to their charge heretofore as the willful, deliberate, and cowardly murder which was committed week before last. Thirty iron-workers have been engaged in the construction of a hotel. They were all members of the Housesmiths' and Bridgemen's Union. On the same building there were some stairway-makers who were understood to be non-union workmen. It is charged, and there is very good reason for believing the charge, that the union workmen were constantly dropping, as if by accident, bolts, bars, and heavy tools. As the non-union workmen were employed on the lower stories, they were in constant danger. The construction company which was putting up the building employed special watchmen for the purpose of seeing that the non-union workmen were no longer molested. The employment of these watchmen enraged the union iron-workers. One day, so it is alleged, these men divided into three equal bands, and each band attacked one of these watchmen. They beat the watchmen into insensibility; one they dropped from the eighth to the fifth floor, the other two they left unconscious where they were. The first of the victims died from his injuries, but not before identifying four of his assailants. Not one of the men accused of participating in this assault and murder acknowledges that any assault took place or that he saw what happened. The theory of an accident happening simultaneously to these watchmen is hardly tenable. That murder was committed is indubitable, and yet there have been apologists for these men. The coroner whose duty it was to make the inquest on the affair has reached the conclusion that an assault was made, but he attributes it to the action of the construction company in putting those watchmen there. The reasoning is simple: that if they had not been there the workmen would not have been enraged, and if the workmen had not been enraged the watchmen would not have been killed. Of course the reasoning could be made even still simpler: if the watchmen had not been there, they would not have been killed. This is an easy method for disproving the necessity for any police. The policeman's calling is a dangerous one. It can be saved from danger by the simple process of being abolished. The real believers in organized labor will not welcome such a defense. If these iron-workers are guilty, the members of trade unions ought to be the most emphatic in their demand that the guilty men should pay the penalty. There are no enemies of the trade union so deadly as those who commit crimes in its name, and there are no friends so sincere as those who are determined that trade union violence shall be relentlessly punished. Just as the greatest fomenters of discontent and socialism in this country are not socialists and agitators, but those capitalists who disregard the rights and the laws of the people, so the greatest enemies to industrial freedom are not selfish capitalists, but those members of labor organizations who attempt to attain their ends by violation of law.

Nominations for Mutual Life Trustees

On Tuesday of last week the administration ticket for trustees of the Mutual Life Insurance Company was filed with the Superintendent of Insurance at Albany. The ticket contains thirty-six names; of these only twelve are of men not now on the

Board. Among the members of the present Board who are not renominated are Mr. Henry H. Rogers and Mr. William Rockefeller, of the Standard Oil Company. Mr. Rogers, in a letter to President Peabody, explained his reasons for declining to serve longer by saying that his connection, and that of Mr. Rockefeller, with the Company was the cause of criticism among opponents of the present administration; he felt that he had no right to put such large interests in jeopardy for the sake of achieving a personal vindication. To the surprise of the members of the International Policy-holders' Committee, the names of four of their number were included on the administration ticket. They were those of Judge George Gray of Delaware, General Benjamin F. Tracy of New York, Mr. Harlow N. Higginbotham of Chicago, and Colonel Alfred M. Shook of Tracy City, Tennessee. None of these gentlemen were consulted before their nomination as to their willingness to accept, and each of them as soon as he was notified telegraphed the Company declining absolutely to serve. Application was made by the Committee to the Superintendent of Insurance to have these four names removed from the ticket, but Mr. Kelsey announced that he had no power to make any changes in the nominations. It is reported that the Committee will take legal steps to force the Company to withdraw the names or to compel the Superintendent of Insurance to take them from the list. Mr. James McKeen, who was one of the counsel of the Armstrong Committee and is now the General Solicitor of the Mutual, has made a statement in which he says that there is no possible way in which these nominations can be canceled. Judge Gray and his associates cannot decline to run. If the ticket is elected, they can resign; in that case their places will be filled by vote of the remainder of the Board. The action of the Mutual administration in making these nominations seems to The Outlook to be open to serious criticism. The nomination of men who, as an official of the Company has said, could not very well have been consulted because they would probably have declined, may not have been a trick, but it has the aspect of a trick. The Policy-holders' Committee, however, seems to The Outlook to be no less at fault. They would have been better advised to accept the nominations as a tribute to the quality of their membership and to the influence which they have already been able to exert. If they had accepted this indorsement and added the names of Judge Gray, General Tracy, Colonel Shook, and Mr. Higginbotham to their own ticket, they would have avoided arousing the not unnatural, we do not say justifiable, suspicion that the managers of the Committee's campaign are more concerned with getting the offices than with furthering the best interests of the policy-holders.

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A Gratifying Correction In our issue for July 7 we warmly commended the work of the Juvenile Improvement Association of Denver, under the leadership of Judge Ben D. Lindsey, and Judge Lindsey's suggestion for a National organization for work along those lines. We mentioned a report from the New York "Times" that Judge Lindsey had been offered by John D. Rockefeller the sum of five million dollars as an endowment for such a National association, and that he had promised not to accept the money. We stated that we did not know whether the facts were correctly reported or not, and took the occasion to reaffirm our conviction that money is never "tainted," and that if a man proposes to do good with money which belongs to him he is to be encouraged and supported in so doing, however the money may have been acquired. We have just received a letter from Judge Lindsey stating that the newspaper story was entirely erroneous, that Mr. Rockefeller has made no such offer, and that, so far as Judge Lindsey knows, he has no such intentions. The following statement which he wrote for the press presents Judge Lindsey's attitude in the matter of such contributions:

> Reports of Rockefeller's offer to aid societies in the cities for the betterment and protection of children are untrue. There are 2,000,000 children in this country in industrial slavery, several million the victims of poverty, and 1,000,000 more annually drifting

> into crime. If Mr. Rockefeller wants to help them, I think his offer should be accepted. Our social and economic conditions are largely what the people make them, so that the people themselves are more or less to blame for the evils attendant upon the unwieldy or questionable fortunes in this country. The reasons which might make it questionable for universities or churches to accept such gifts would not in any event apply to this case of the children. Such acceptance need not affect our views as to methods of accumulation. I believe we can be consistent in encouraging the only kind of restoration or distribution of vast accumulated wealth that is possible under present conditions, while holding fast to views we may entertain against the methods thereof. Any other policy is more likely to effect a "bite off your nose to spite your face" result than to add any real good to humanity or strength to any plan to bring about more natural and perfect justice in the distribution of wealth in the first instance.

We are glad to give speedy publication to this statement, for three reasons: first, because it corrects the erroneous report that a gift had been offered; second, because it makes clear Judge Lindsey's opinion, which this report misrepresented; and, third, because it calls attention to a fine enterprise to which we wish somebody would give five millions.

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New York Telephone Companies

About two months ago an application was made to the Board of Estimate and Apportionment of New York City for a franchise for a new telephone company. The Board, before acting upon the application, requested the two companies, the New York and the New York and New Jersey, now operating jointly in the city, to surrender their present franchises and apply for new ones on terms more favorable to the city. The answer of the companies has just been made public. The companies state that, in view of the remarkable building up by them of the telephone system in New York City, and of the efficient service which they render and the reasonable rates which they charge, they believe that they are acting not alone in their own interest, but also in the public interest, in declining to surrender the franchise rights under which the development has been possible. Instead of taking the action requested of them, the companies offer to pay to the city, so long as no other public telephone system is established and no other telephone franchises are granted, the sum of $116,000 a year for five years, this amount to be increased every five years until at the end of twenty-five years the companies will pay $200,000 a year. In addition, they will furnish to the city for its official use all the telephone facilities desired at a fifty per cent. reduction from the schedule rates. They will also adjust their rates from time to time so as to limit their net earnings to approximately ten per cent. on the actual investment of capital, after caring for depreciation. The companies believe that the acceptance of this proposition will be more valuable to the city and to its citizens at the present time and under present conditions than the duplication of the telephone system. Mr. John M. Shaw, the President of the Atlantic Telephone Company, the corporation which is applying for the new franchise, is reported to have said, in commenting on the reply of the present companies, that if the city would guarantee to it a monopoly, his company would pay to the city a million dollars a year and supply all the city departments with service free. The telephone companies, by their answer to the Board of Estimate and Apportionment, have conceded the principle that the city should receive compensation for valuable franchises for public utilities. By their action in reducing their rates for telephone service after an investigation by the Merchants' Association a year ago, and in making further reductions in certain rates a few months ago, as well as by their offer to limit their net earnings to ten per cent. on the capital invested, they have emphasized the need for municipal regulation of public utilities provided they are to remain in private hands. The Outlook has already expressed its belief that competition in a public utility of this kind would be hurtful to the interests both of the consumer and of the community. Whether the offer of the two telephone companies is just and adequate, it is not our province to determine. It should be the province of the proper governmental authorities to provide that the companies, without sacrifice of a fair return on a legitimate investment, should pay adequate rental for their franchises, charge the lowest possible rates, and maintain an efficient and progressive service.

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The Duma Dissolved: Absolutism or Anarchy? The act of the Czar in dissolving the Russian Parliament by his arbitrary will brings Russia face to face with the problem whether absolutism or anarchy is to prevail, or whether, as all clear-minded and sober Russians hope, both may give place to true representative government. The imperial decree putting an end to the Duma is weakly expressed, and from no point of view a state paper indicating firmness or wisdom. In brief, the Czar complains that the members of the Duma, "instead of applying themselves to the work of productive legislation, strayed into a sphere beyond their competence, and have been making comments on the imperfections of the Fundamental Laws, which can only be modified by our imperial will." Any appeal to the nation by Parliament is described as an illegal act, and the pillage by the peasants is ascribed to incitement by the Duma. The Czar, however, declares his immutable intention of maintaining the institution of Parliament, and sets March 5, 1907, as the date of a new Duma. It would seem impossible for the Revolutionaries to make armed demonstrations without subjecting themselves to horrible slaughter. While martial law has not formally been proclaimed, "a state of extraordinary security," which is equivalent to martial law in all but the name, has been established, and hundreds of arrests have been made by the military under the direction of the civil authorities. An imperial ukase has removed M. Goremykin from the Premiership, and appointed the Minister of the Interior, M. Stolypin, in his place. What the immediate result of the Czar's tyrannical action will be none can tell, but the general prediction is that an enormous strike will be undertaken, compared with which that of last autumn will be petty. The paralysis of all means of communication, the cessation of work in all industries, and organized movements by the peasants in widely separated parts of the country are expected. The critical question as to the possible success of a revolutionary movement is that involved in the fidelity or disaffection of the army; the Revolutionaries assert positively that a very large part of the army is ready for revolt; if this is so, a terrible struggle is at hand, and in any event it seems certain that one of the most acutely critical situations in the history of Russia, and one may say in the history of the world, has been precipitated by the Czar's decree.

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Worse than Civil War The situation which has preceded this action of the Czar has been one bad enough to demand a desperate remedy, though not a remedy worse than the disease. Bands of peasants marching through the country, increasing their numbers as they go, have been pillaging fields, destroying crops, burning estates, and driving into the wilderness men, women, and children. They have been indiscriminate in their attacks. It was enough that a man was a landowner; whether friendly to the peasants and sympathizing with their demands, or not, he with his family had to abandon his home and flee if the peasants approached. In most cases, it is only fair to say, the peasants gave warning, allowed the live stock to be saved, and spared those who did not resist. The military have been powerless to repress this wild crusade. The soldiers have killed hundreds of peasants, but still the stream rolls on. Members of the Duma have attempted to restrain the determined muzhiks by urging them to wait for the settlement of the land question by the Duma, but they have expostulated in vain. While this wild insurrection has devastated the rural regions of the interior, terrorists have been wreaking similar destruction in the city of Syzran. They have put the whole place to the flames. The inhabitants (which ten years ago numbered 32,000) have fled. They are without food or shelter; many have been killed; some have gone insane. One despatch adds: "The loss of life in the catastrophe was largely that of children." Compared with this, war is merciful. While peasants and terrorists have been laying waste city and country, the uncertainty in St. Petersburg increased. The reactionaries cited the disorders as an argument for the dissolution of the Duma and the resumption of a thorough policy of suppression. On the other hand, the radicals in the Duma bent their energies toward revolutionary action on the part of the parliamentary body. Between the two extremes have stood the Czar and the Constitutional Democrats. The latter have been working to avoid any action by the Duma which would alienate the Czar altogether. An address to the country was adopted early on Friday morning, but it was not published. The Constitutional Democrats endeavored to modify it so that it would not sunder altogether the relations between the monarchy and the Parliament.

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A Peaceful End to a Mysterious War

For some time the Central American republics of Guatemala and Salvador have been engaged in war. What the countries were fighting about is by no means clear to observers in the United States. It is known that there is much jealousy between the two republics, and that when the revolution was started recently in Guatemala some of the insurgents used the territory of Salvador as a base for operations against their own country, and gathered some recruits from Salvador. It is also said that there is a series of intricate feuds, factional and personal, involved in the matter. The Republic of Honduras seems to be mixed up in the contest. Guatemala, with a strong army, had invaded Honduras and Salvador, and was fighting the troops of both States. Last week the United States made a tender of its good offices to the belligerent States, with a view to a peaceable settlement of their differences. In this offer the Mexican Government joined. The two principal parties to the conflict, as well as the third which had been dragged in, accepted the suggestion of their neighbors, and on July 19 representatives of Guatemala, Salvador, and Honduras met on board the United States cruiser Marblehead, and were taken out beyond the three-mile limit, off the Guatemalan coast. The conference was brief, and on July 20 a treaty of peace was signed by the three States, in the presence of the representatives of the United States and Mexico.

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The English Liberals and the Peerage

British peers are created for a variety of reasons. Men are advanced to the peerage for political, civil, and military services; and others become peers simply because they are ambitious for the honor and are willing to pay out large sums of money to attain their end. Both political parties humor these moneyed men, and bestow peerages in return for campaign contributions or for newspaper support. In the birthday list of honors, however, are the names of two men who by long service in the House of Commons had abundantly earned promotion to the Upper House. Neither Mr. Shaw-Lefevre nor Mr. Leonard Courtney was elected to Parliament in January last. Both had been out of the House of Commons for a few years; but each had put in many years' service in the Commons, and both had distinguished themselves in the House. Mr. Shaw-Lefevre was of the House from 1863 to 1895, and had served as Postmaster-General and President of the Local Government Board in Gladstone's administrations. Mr. Leonard Courtney had declined the editorship of the "Times," preferring a House of Commons career; and he had served the House as Chairman of Committees and Deputy Speaker. In the ordinary course of things the Speakership would have fallen to him; but he broke away from the Liberals in 1886 on the Home Rule question, and when the Liberals had to elect a Speaker in 1895—at the time the present Lord Peel retired—they chose Mr. W. C. Gully, now Lord Selby, who had stood with the party through the Home Rule crisis. The South African War and the fiscal controversy carried Mr. Courtney back to Liberalism. He sought to return to the House of Commons as a Liberal at the last general election; and his non-success left one of the strongest and most independent men in English politics out of Parliamentary life. His return to Westminster, even as a member of the House of Lords, is a distinct gain for English politics. Moreover, it adds considerably to the debating strength of the Liberal party in the Upper House, where the Liberals are numerically weak. The voting strength of the House of Lords is now 607. Nine Liberal peers have been created since December, 1905, including the peerage bestowed on Sir Robert Reid—well known in this country for his connection with the Venezuelan Boundary Arbitration Commission—when he became Lord Chancellor and went to the Lords as Baron Loreburn. The Liberal peers still number only eighty-two; so that in the Lords the supporters of the Campbell-Bannerman administration can be overwhelmingly outvoted. Under ordinary circumstances the Tories will apparently control the House of Lords for a generation to come.

⁂

An American Postal Savings Bank

The report has come to this country that a postal savings bank has been authorized in the Philippines. According to a special correspondent of the New York "Evening Post," the plan for the bank is as follows. It will be carried as a division of the Bureau of Posts of the islands. There are three classes of banks; deposits may be made in cash or in postal savings bank stamps in two of the classes, and in stamps only in the third class. A person who has an account may deposit or withdraw money in any part of the islands; he is not restricted to the office where he made his first deposit. The Government will at first guarantee interest at an annual rate of two and a half per cent. Later the Government, if it finds it practicable, may increase the rate. The amount on which any one person may draw interest is limited. The management of the banks is safeguarded. At any time the amount on deposit in the various postal banks may be transferred to the Treasurer of the islands. The securities in which the funds may be invested are specifically described and otherwise limited. The Filipinos, who have not the means for the investment and transmission of money that we in the United States possess, are in a position especially to profit by this institution; but there are many Americans who would have as good cause for welcoming it in the United States. It would be interesting if the success of this project for the benefit of our island possessions should lead us to adopt it for ourselves.

⁂

The New Commissioner of Education

It was no easy task which was set for President Roosevelt when he was called upon to find a successor for Dr. William T. Harris as Commissioner of Education. There is very general approval of his selection of Professor Elmer Ellsworth Brown, Ph.D., for that position. Born in New York State, he was graduated from the Illinois State Normal School in 1881, and was at once called to be head of the public schools of Belvidere in that State. After three years' successful administration he became the assistant State Secretary of the Young Men's Christian Association of Illinois, in which office he was peculiarly acceptable for three years. But the work of teaching still held him in close bonds, and for further preparation he studied at the University of Michigan and at Halle (Prussia) for three years, receiving his doctorate at the close of this work. For one year only he went back to the public schools, being Principal of the High School of Jackson, Michigan. Then one year more was given to the position of Acting Assistant Professor of the Science and Art of Teaching in the State University of Michigan, and in 1892 he was called to the chair of Theory and Practice of Education in the University of California, which he resigned to accept the commissionership. Through this varied experience he has shown himself to be safe and sane, philosophic in temper, practical in choice of ends and means, with unusual administrative ability, ready to take the initiative, not carried away by undue enthusiasm for novelties, yet always alert for all that marks true advancement, energetic and active and industrious, an able writer and speaker, and of a personality which makes him very acceptable in the educational world. In many ways and because of many characteristics and qualities he promises to be a worthy successor of one of the most widely revered educators this country has ever had the good fortune to enlist in its service.

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A Famous Financier

The possession of half a billion dollars would make any man an interesting figure to his fellow-men. When in addition he controls the supply and the price of so important a commodity as the diamond, he becomes of interest to the feminine half of the world as well. Alfred Beit, who died in London on July 16, was the richest man in England and the most prominent financier in the field of South African enterprise. He was born in Germany, but went to South Africa in search of a fortune as soon as he became of age. He was at once attracted by the possibilities of the business of diamond mining, and soon set about getting control of the mines. When Cecil Rhodes came to South Africa, several years later, the two men united in securing a monopoly of the output of diamonds. Mr. Beit, by degrees, became interested in many railroad and banking enterprises, and his undertakings prospered in every direction. He was by far the largest owner of mines, both diamond and gold, in South Africa. Mr. Beit was unmarried and bore the reputation of being a confirmed misogynist. The story is told of him that one day his secretary asked for a holiday, as he intended to be married. Mr. Beit replied: "If you get married I sha'n't want your services any more. You can't then serve me as I want to be served, and you can't look after your wife as you ought if you do serve me properly. Think it over and let me know what you are going to do." Next day the secretary announced his determination to marry. He was promptly discharged, but just before the wedding Mr. Beit sent for him, wished him success, and handed him an envelope, not to be opened until after the wedding. It contained a check for five thousand pounds and a note commending the young man's courage. It is estimated that Mr. Beit's gifts to charity during the past few years have averaged a million and a quarter dollars annually. By the provisions of Mr. Beit's will the greater part of his estate is left to his brother. The bequests to public institutions and causes amount in the aggregate to about ten million dollars. His estate, Borstler Jaeger, near his birthplace, Hamburg, Germany, is bequeathed to the city. Valuable works of art are left to the Imperial Museum at Berlin and the British National Gallery. Gifts are made for educational and charitable purposes in South Africa, to the amount of two and a half million dollars; and similar gifts in England aggregating nearly a million dollars. The largest public bequest is that of $6,000,000 to endow the Cape to Cairo railway and telegraph scheme. The will, which prescribes in detail the condition of this endowment, expresses Mr. Beit's belief that the promotion of railways, telegraphs, and other means of communication will be the best means for the advancement of civilization in Africa, and his appreciation of the difficulty of obtaining funds for the furtherance of such undertakings in new and undeveloped countries. The Cape to Cairo scheme was the greatest and most ambitious part of the life-work of the late Cecil Rhodes. This endowment is a witness to Mr. Beit's interest not only in the development of Africa but in the plans which his close friend and associate was not able to see brought to fulfillment.

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Noblesse Oblige

A daughter of a Chicago merchant who became virtually the empress of an Oriental continent, Lady Curzon, whose death last week was sincerely mourned throughout Great Britain, had a career which was marked by romance and splendor. That it was so early brought to an end was due to the fact that it was also marked by extraordinary exertion and hardship. In 1895 she, who was Miss Mary Leiter, was married to the Hon. George Nathaniel Curzon. Soon after-ward her husband stood for Parliament. During the canvass she was of great assistance to him, attending meetings, and winning votes by her appeals to the voters and by the charm of her personality. While her husband was Under-Secretary for India and Under-Secretary to the Foreign Office she won admiration by her adaptation to her new environment. In 1898 Mr. Curzon was made Lord Curzon of Kedleston and then appointed Viceroy of India. For about five years Lady Curzon bore the burdens of court life in a land where ceremony, inescapable by persons of exalted rank, is an endless task. Her long journeys in a strange climate, her labors on behalf of the native peoples, and the other responsibilities incident to her position undermined her health. In 1904 she had to return to England. Her illness at that time so weakened her that she could not resist the attack to which she finally succumbed. There would be less hostility to privilege if every recipient of good fortune were thus to transmute privilege into service.

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The College Fraternity

Mr. Birdseye's article on the Greek-letter fraternities, which appears in another column, will be read with something like surprise by many readers who have assumed, if they have taken any interest in the matter, that the existence of Greek-letter societies, if it is not to be regretted, is, at the best, an unimportant social factor in college life. They will be astonished to learn that there are nearly seventeen hundred fraternity chapters in American colleges and universities, that the chapter-houses owned and occupied by these societies number about three hundred, and that they have increased over fifty-fold in the last twenty-five years. These societies have passed through the period of suspicion, active antagonism, and, in many cases, prohibition, which marked their earliest reception; they have passed through the second period when they occupied rented rooms, were accepted, for the most part, by college faculties as something to be endured, and were largely out of touch with their own graduates; they are now in the third period, when they seem to be as firmly rooted in academic soil as the colleges themselves, when their investments are larger than the earlier endowments of the richest colleges, and their relations with their alumni so close and constant as to make them an important bond between the college and its graduates.

It is quite clear that the importance of the Greek-letter fraternity in American college life has steadily increased until it has reached a stage when it may, without assumption, claim to be a shaping element in college life. Coming into existence at the time when the anti-Masonic agitation had made all secret societies objects of suspicion, and, in most cases, of active antagonism, the Greek-letter societies were looked upon with alarm, the element of secrecy being interpreted as a cloak for dissipation and immorality. Those who know the origin of most of the important fraternities know how unfounded this suspicion was; for, as a rule, the fraternities were expressions of youthful idealism, organized by young men of the highest personal and scholarly ambitions; and the element of secrecy was a concession to the youthful love of mystery, and to the very natural instinct which conceals the secret hopes and ideals of youth, as nature hides the tenderest shoot from the seed under the protection of the soil.

Societies in some form are as old as the universities. As soon as a group of young men collect, the process of selection begins to operate, and those who have kindred aims, tastes, and interests draw together and form themselves into associations. In those American colleges which have refused admission to the Greek-letter societies, clubs have taken their place; for young men who are drawn towards one another by mutual liking obey the law of moral gravitation when they make time and place for regular association. In the mediæval universities the students were drawn together by race ties, and at Paris, as in the other great institutions, the Nations, as they were called, served as a basis for student fellowship. From that time to the present, societies in some form have always existed, and the time is ripe for a clear recognition of their existence, and an attempt to develop their educational possibilities.

Student life is, in many respects, the most searching and potential influence to which the undergraduate is subjected. Those who resist successfully the blandishments of the professor and the discipline of the recitation or lecture room are deeply affected by the atmosphere in which they live. It has often been said of Oxford that while its system is cumbersome and in many ways antiquated, and many men pass through the university with very little definite instruction, no man wholly escapes the influence of the beauty of the place, of its great traditions, and of that atmosphere of culture so finely expressed in the sanity, balance, and charm of the highest type of English minds. Now, it is precisely this element of atmosphere which the Greek-letter societies supply in the American college. They embody and perpetuate ideals of student character and spirit, traditions of student action, standards of student conduct; they appeal, in the most impressionable period, to those elements of idealism and romance which are latent in the most undeveloped youths; they afford, in these later days especially, an intimate approach to the undergraduate for graduate counsel, advice, and suggestion; and they have come to represent a living and unbroken relationship between the man in college and the man in the world. It is at this point that their importance in the college is greatest, and it is the possibilities of this union of older with younger men which college faculties have overlooked.

The dangers of fraternity life are, chiefly, getting out of touch with college activities and too great and tempting facilities for idleness. The danger of dissipation is practically negligible: young men who have a tendency to dissipation will find their way to one another quite as readily in the absence of fraternities as by their means; and, as a matter of fact, the young man in college is morally safer than the young man of the same age and the same opportunities of spending money out of college. Whether the fraternity house and the living together of the men in dining-halls shall segregate them and diminish their interest in college activities depends chiefly on the graduate members of the fraternities. The mere fact of living together in small groups does not, of itself, destroy college feeling any more than dining together in large Commons develops college feeling. Everything depends on the spirit and aims of the fraternity, and very largely on the influence of its graduates. The latter can always, by precept and example, keep a fraternity in closest touch with the college, and identify loyalty to a fraternity with loyalty to a college.

No one who knows the place which the fraternities occupy in nearly all our great institutions can fail to recognize the fact that the Greek-letter fraternity offers an instrument of the highest effectiveness for educational purposes. In the University of Michigan, for instance, which stands in the front rank of the great State institutions of the Central West, there are no less than thirty-seven fraternities of various kinds. Mr. Birdseye emphasizes the place which fraternity houses hold at Amherst as supplementary dormitories. At Williamstown the college and the fraternities have taken possession of the noble old street through the heart of the village, and the fraternity houses, in dignity and beauty, are quite on a level with the college buildings. The loyalty and affection of the graduates of these fraternities constitute an important part of the capital of the college; the provision for student rooms which the houses offer is a very material addition to the college resources; the opportunity of reaching the members of the fraternity through their representatives in the senior class, or through their graduates, is constantly used to good effect by college authorities; but are there not other and more definite ways of turning these associations towards scholarly ends, of making them still more valuable in the college life, of uniting them more closely with the college world?

It was with just such groups of students that many of the colleges at Oxford and Cambridge began their careers. It was out of the Halls that many of the colleges grew. Is there not a suggestion in this historical parallelism between the Hall and the modern fraternity house? The Halls were originally small groups of students living together, with a few teachers who directed their studies, and, to a very large extent, studied with them. At the dinner of the Alpha Delta Phi fraternity, one of the foremost Greek-letter societies in the country, in New York last year, it was suggested that a large fund be raised, the income to be used for resident or foreign graduate students, to be selected from the entire fraternity, with the hope of stimulating scholarly interest and ambition in a fraternity which has been represented in public life and in all the professions by men of the highest distinction. This suggestion was novel only in its scope. Would it not be possible to go farther, and to place in chapter-houses, by the action and support of the graduates, young and promising graduate students, who, living with the men and acting as tutors, somewhat in the English sense, should direct the work of the undergraduates; teach them how to study, an art in which American students are sadly lacking; stimulate their intellectual life; and in a familiar, informal way co-operate with the college in its highest work? The means for trying this experiment in many fraternities are ample. Is not the time ripe for more definite and higher direction of this great force in the American college community?

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Educational Progress

The most significant educational happenings of the year are mainly nodes or phases of general movements, and may best be considered in connection with the larger tendencies which they represent. There is, first, that democratic spirit which cares for human beings because they are human and because they are citizens, and seeks in education to make the most of every one, whether his talent be great or small. It is a spirit which is working itself out in provision for the exceptional needs of defective, delinquent, and unfortunate children. In some European countries, and more recently in our own, special classes and even special schools have been established, in connection with city systems of schools, for that middle class of pupils who are not really defective nor delinquent, but are not quite up to the lower level of normal childhood and youth. On the whole, we are still lagging in this matter. But in one direction there is notable progress, namely, in the establishment and maintenance of juvenile courts. Starting in Chicago, very near the close of the last decade of the nineteenth century, the erection of such special courts has gone steadily forward, and with markedly good results. The movement has finally received the indorsement of Congress and the President in the shape of legislation for the District of Columbia, and a juvenile court was accordingly opened in the city of Washington on the second day of July, 1906. The natural concomitants of juvenile courts, child-labor laws which are enforced and compulsory education which compels, have also made a substantial advance.

Juvenile courts, parental schools, and schools and classes for backward or forward children, flexible grading of schools to adapt them to various grades of ability—all of these things and many more involve an advance in specialism in educational affairs. A well-informed English visitor has, only this year, expressed surprise that, with all of our talk about the specialist and the expert in education, we still have so little of expert knowledge in positions where it can be made effective, and repose so little confidence in it when it may be had. Are we, indeed, making any progress in this matter? An answer may be found in the reorganization during the past year of the city school system of Boston.

Boston, which had in 1874 a school committee of one hundred and sixteen members, and ever since 1875 a committee of twenty-four members, has now, under the Storrow Bill, which went into effect on the first of January, 1906, a committee of only five members; and this committee seems intent on doing the business of an education board in a systematic and effective manner, relying on the supervising body for the pedagogical management of the schools. Dr. Stratton D. Brooks, who has been called to the superintendency, is charged with the large responsibility of directing this pedagogical side.

Along somewhat different lines the educational system of the District of Columbia has also been reorganized. Instead of a Board of Education of seven members, appointed by the Commissioners of the District, a Board of nine members is now provided, to be appointed by the District Supreme Court. The salaries of teachers are advanced, and provision is made for automatic promotion, with increase of salary. Various other changes are introduced by the new law, among them provision for hygienic and medical inspection.

We are peculiar among the nations in our regard for spontaneity in education. Far down in the grades we expect our pupils to educate themselves. In the high school they educate themselves by the management of their own school societies, school journals, school athletics; and all in adolescent imitation of college life. In college all manner of student activities abound, but they reach their highest stress and strain in intercollegiate athletics. The past year has been marked by a reaction from the extreme of *laissez faire* in the relation of school authorities to these activities. In Kansas City, Chicago, Spokane, and several other cities, boards of education have provided for the regulation or the suppression of high school fraternities. The whole country over, public attention has been sharply directed to the reform or the suppression of intercollegiate football. This game has so often been reformed, to no purpose, that a great many intelligent people, both within and without the colleges, have become very tired of such reform. The demand in some quarters has grown insistent that the game be utterly abolished, and the death of young Moore of Union College last November, though only one of many deaths from the game in the past year and the years just preceding, has brought this radical demand to a focus. After various conferences, one of which was initiated and participated in by the President of the United States, a revision of the rules governing the game has been made by the Intercollegiate Football Rules Committee. It remains to be seen whether this revision will meet the demand for thoroughgoing reform.

There have been single occurrences which of themselves have profoundly concerned the educational world. The death of William Rainey Harper, President of the University of Chicago, at high tide of his career, was one of the most sorrowful occurrences of the year; but the manner with which he awaited and met his death, showing forth the greatness of his spirit, made it one of the most inspiring. There have been other sore losses by death: General John Eaton, ex-Commissioner of Education of the United States; William L. Prather, President of the University of Texas; Albert Prescott Marble, Associate Superintendent of Schools of the city of New York, and other men and women of wide usefulness. Dr. Prather was succeeded in the presidency of the University of Texas by Dr. David F. Houston. Professor Martin G. Brumbaugh has succeeded Mr. Edward Brooks as Superintendent of Schools of the city of Philadelphia. Mr. Carnegie's beneficent provision for the pensioning of aged college and university teachers has taken effective form. Already the Carnegie Foundation for the Advancement of Teaching has adopted general rules of procedure which will not only relieve the needs of many worthy servants of the public good, without hint or semblance of charity, but will at the same time greatly quicken the general movement of higher education. Dr. Henry S. Pritchett has resigned from the presidency of the Massachusetts Institute of Technology to assume the presidency of the new Foundation. Mr. Carnegie has again taken part in the educational activity of the time by his new foundation, the Simplified Spelling Board. The destruction of San Francisco involved very great losses on the side of education. Out of sixty-eight public school buildings in the city, twenty-nine were destroyed, together with the City Library and three other great libraries and numerous smaller but not insignificant collections. The

Leland Stanford Junior University suffered heavily from the same disaster in the destruction of some of its finest buildings, and the losses of educational equipment in some of the smaller cities of California were very serious.

All of these are happenings at home. The international spirit in education, which last year and the year before found expression in the great Exposition at St. Louis and in the visit of the Mosely Commission and the Royal Prussian Commission to this country, has received new confirmation during the year just past in the endowment by Mr. James Speyer of the Theodore Roosevelt professorship at the University of Berlin. This chair, under the joint administration of Columbia University and the Prussian Ministry of Education, can hardly fail to spread abroad among the more highly educated classes in Germany a better knowledge of American history and American ideals. Already Professor John William Burgess has delivered at Berlin the first series of lectures on this new foundation, his subjects being drawn from the political history of the United States.

Among the educational movements of the year in Europe, the first place must be given to those affecting the relations of Church and State in the field of elementary instruction. For the past two or three years the religious question has, in an unusual degree, troubled the educational atmosphere. France was the storm center a year and more ago. The decisive victory of the secularizing movement in that country has left the situation there comparatively quiet during the past few months. Now the center is in the English Parliament. But Prussia, too, is greatly disturbed.

A new school bill is now before the Prussian Diet, which deals with the sources of school maintenance, defining the proportions of the funds which shall be provided respectively by the State and the community. The bill looks to an increase of local taxation, and this, under the Prussian system, involves a clear demarcation between confessional and non-confessional schools. The Liberal parties favor the latter type of school (*Simultanschulen*), in which children of all denominations receive instruction from the same teacher. Such schools are, on the whole, less expensive than those maintained separately for the several religious denominations, and they are advocated on other grounds as well. Hitherto they have been generally opposed by the Government. It seems altogether likely that the outcome of the hot contention now going on will be the triumph, at least for the time, of the Conservatives and the party of the Center (Roman Catholic), who stand for the denominational schools.

In England the victory of the Liberal party meant necessarily the revision of the Education Act of 1902. That measure brought about great improvements in educational administration, and in particular it gave a great impetus to secondary education. But it also introduced the principle, new in English education, that local taxes might be imposed for the support of denominational schools. In practice these taxes, when applied to the maintenance of denominational schools, went generally to the so-called "National" schools, under the control of the Established Church. The story of the "passive resistance" and active opposition to this law is familiar to readers generally. The new Education Act introduced in the House of Commons in April leaves undisturbed the administrative gains of the Act of 1902. But it brings forward the sweeping provision that "on and after the first day of January, one thousand nine hundred and eight, a school shall not be recognized as a public elementary school unless it is a school provided by the local education authority." The Commons, by a large majority, have adopted this provision, which would exclude denominational schools from any share in public funds, local or national. This does not go back to the *status quo ante*, in which denominational schools might receive an allowance from the Government, being debarred only from sharing in the income from local taxation. The bill contains many other provisions, some of them intended to safeguard the interests of religious instruction under the new system. The whole ground is fought over with great determination.

But closure has been introduced, and it is expected that the bill will go to the House of Lords before Parliament rises—that is, before the 4th of August.

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Public Opinion and Criminal Trials

In an address before the Georgia Bar Association last week, Mr. William Travers Jerome, the District Attorney of New York, discussed the relation which public opinion bears to the courts and the practice of law. More significant than any one thing which he said was the fact that throughout his speech he assumed that there was a legitimate relation between the courts and public opinion. There was nothing in his address consistent with the supposition that judges, seated on a sort of Mount Olympus, far removed from the turmoil of pigmy men, unmoved by their passions and their strivings, coldly apply to every human controversy that is brought before them an unearthly, mysterious, Olympic test of their own devising. The whole argument was rather based on the assumption that judges are public officers, representatives of the people, instruments for the orderly carrying out of the people's sober will. The significance of Mr. Jerome's speech was greatly enhanced by the approval it received. Evidently this view of the law court, not as an outside corrective of democracy, but as an integral part of democratic government, is one which commends itself to lawyers.

Americans have, we believe, always so regarded their courts. They have, it is true, had a respect for judges which they have not always shown for other public servants. They have also been slow to criticise the courts. Mr. Jerome in his speech reprehends "criticism of judges for decisions which they could not avoid making if they obeyed the law." He is right and in accord with long-established American sentiment. As he says, "The laws are our laws. Public opinion made them and can change them. Every citizen has a right to criticise them; but while they are our laws we want our judges to obey them and not substitute for them something they deem in accord with a thing so mutable and so difficult to ascertain as public opinion." In this very sentence, however, Mr. Jerome appeals to public opinion. When he says, "We want our judges" to do this, he says, in effect, it is the public opinion that our judges ought to do this. In other words, Mr. Jerome avers that the people regard the judge as a representative of their best selves, as an incarnation of their will, not their whims.

We should like at this point to apply that view of the courts to our criminal laws. The whim of the people may favor *this* criminal *or that*; but the will of the people is that the guilty man should bear the penalty. American judges, we believe, should be given credit for disregarding popular whims; but do they regard the popular will? As we pointed out last week, the Code of Criminal Procedure of New York State makes this provision: "After hearing the appeal, the court must give judgment, without regard to technical errors or defects or to exceptions which do not affect the substantial rights of the parties." Have the courts of New York regarded this provision? There is no question that this provision of the New York Code expresses public opinion throughout the United States; and yet no one can read Judge Amidon's article in The Outlook for July 14 without being convinced that the courts throughout the land act contrary to the spirit of this provision. This is the growing conviction of thinking men. It was expressed in an address before the Cornell Summer School by Dr. Andrew D. White, ex-President of Cornell and formerly Ambassador to Germany. These were his vigorous words:

> While the number of murders is rapidly increasing, the procedure against them is becoming more and more ineffective, and, in the light of recent cases in New York and elsewhere, is seen to be a farce. One of the worst results of these cases is the growing opinion among the people at large that men with money can so delay justice by every sort of chicanery that there is a virtual immunity from punishment for the highest crimes.

There is good cause for criticism when murderers, thieves, and other offenders against society are permitted to go unpunished because judges are more concerned for the observance of the minor rules of procedure than they are with the weightier matters of the law.

What is the remedy? Dr. White indicates the object to be accomplished when he adds: "I favor preventing appeals based on mere technical matters, and upon errors of trial judges in trifling matters of procedure and the like, which have nothing to do with the question of guilt or innocence." No method of attaining that object will be found until an intelligent public opinion demands it. Although Mr. Jerome did not refer to this matter explicitly, he pointed out one direction in which remedy may be sought. He said that lawyers "are, or can be, the most influential body of men in the country." If the lawyers of the land were to demand that, in the words of Judge Amidon, the judges in every case should ask, not "Has there been error?" but "Is the judgment just?" the scandal of our criminal courts would disappear.

* * *

The Bond of Perfectness

In The Outlook for May 12, page 65, line 25, I read, "the monstrous falsehood that if each individual votes for his own interests the interests of all will be cared for." As I have always had the opposite opinion to this, I would thank you very much if you would explain in your columns wherein I am wrong. Now, if you will take a community of, say, one thousand voters, and if each and every one of these voters votes for his own interests, I fail to see wherein the best interests of these one thousand people are not best served. Will you enlighten me?

OLD SUBSCRIBER.

The interests of the community are not the same as the interests of all the individuals in the community struggling with one another each for his own interests. How would this theory work in the family: the father regardless of his wife's interests and thoughtful only of his own, the wife careless of her husband's interests and looking out only for herself, the parents indifferent to the children's interests and considering only what they can get out of them, and the children caring for the parents only as their parents can be made tributary to themselves?

It works no better in the State than it would in the family. Under this theory some men thought their best interests would be served by getting five dollars for a vote, and they voted for the five dollars. Other men thought that their best interests would be served by voting for a machine which would give them a very comfortable living for a very moderate amount of industry, and they voted for the machine. Other men thought that by grouping themselves together and bringing their concentrated influence to bear on the legislature their interests could be secured, and they combined and brought pressure to bear upon the Government for their corporate interests. Other men thought that their interests would be served by acting as the agents of these combinations and getting their reward in commissions or in being let in on what is sometimes called the "ground floor." Out of this notion that a government will be made to serve the interests of all the people if each individual votes simply for his own interests, there has grown the corruption which in the middle of the nineteenth century was so monstrous in Great Britain, and which is not altogether a negligible quantity in America to-day.

This theory, that if in a community every individual looks after his own interests the result will be the welfare of the entire community, has not worked any better in industry than in politics. Out of this system there grew monstrous wrongs in the industrial system of Great Britain. Little children were taken from the school-room, the playground, and the nursery and set to work in the factory and the mine. Up to 1830 Great Britain did not make any provision whatever for the education of the children of Great Britain. It did not even recognize the obligation of parents to educate their own children. Under this system wives were taken from their husbands and mothers from their children and set to work in the factory to eke out the inadequate wages of the laboring man. Under this system thousands of workingmen lived in one-room cabins, which now we are beginning to think are no longer tolerable even for the poorest of the emancipated negroes in the South. They got meat as food not more than once a week, if as often as that, and worked fifteen or sixteen hours a day. Carlyle, in a cogent passage, draws a contrast between the way in which in his time Englishmen cared for their well-fed and well-groomed horses and left their men ill kempt and unfed. The effect of this system and the falsity of it are stated clearly and vigorously in these few sentences from perhaps the greatest teacher that England ever possessed, Thomas Arnold, of Rugby: "One of the falsest maxims which ever pandered to human selfishness under the name of political wisdom—I mean the maxim that civil society ought to leave its members alone, each to look after their several interests, provided they do not employ direct fraud or force against their neighbor. That is—knowing full well that these are not equal in natural powers, and that still less have they even within historical memory started with equal artificial advantages, knowing also that power of every sort has a tendency to increase itself—we stand by and let this most unequal race take its own course, forgetting that the very name of society implies that it shall not be a mere race, but that its object is to provide for the common good of all by restraining the power of the strong and protecting the helplessness of the weak."

Materiality of consideration and interchange of services in society are the social equivalent of the law of attraction of gravitation in the material universe. It would be as reasonable to expect to get a fine body of English literature by inciting all the letters in the composing-room to fight each for the best place on the page as to expect to get a peaceful and orderly society by inciting each member of it to struggle with his neighbor in a competition inspired by selfishness and restrained only by fear.

Love, not self-interest, is "the bond of perfectness."

The Spectator

The Spectator sees many things because they happen to come under his eye, the result of some unexpected concurrence of time, place, and reality. But he sees other things just because, with prophetic foresight, he knows they are going to happen. It was by no fortunate accident, but as the result of the most deliberate determination, that he found himself at the Harvard Stadium witnessing the noble, spirited, impressive rendering of the Agamemnon of Æschylus. He went from New York to Boston especially for this welcome experience, leaving other Greek enthusiasts to go to Chicago and see if it was Ajax insanely slaughtering the cattle, as he did of yore, who had made the trouble in the meat market.

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It was not the first time that the Spectator had been in pursuit of Æschylus. Years ago, before the wearisome ingenuity of Sherlock Holmes had dulled the edge of modern curiosity, he started as an archæological detective on the trail of Odysseus, Agamemnon, and Menelaus. He went to Ithaca in search of Telemachus, paced off the stadium at Olympia, investigated the conditions at Mycenæ where Agamemnon lived; but though he found an Alcibiades, a Demosthenes, and a Themistocles at Athens, and, in the home of Dr. Schliemann, a young Agamemnon, he could find no one bearing the name of Ægisthos or Clytemnestra. He took a spade and helped Dr. Dörpfeld dig out the Homeric Troy; in pursuit of dramatic echoes he visited every ancient theater in Greece; but when he reached the Theater of Dionysius, at Athens, he was just 2,364 years too late to see the Agamemnon of Æschylus. He determined at Cambridge to be on time; he got there at the dress rehearsal.

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Twenty-five years ago, in Sanders Theater at Cambridge, the Spectator witnessed the rendering of the Œdipus. Who that was there could forget it? If you give any of the grand old Greek tragedies but half a chance, they will seize you, hold, dominate, and haunt you. Yet later studies in the structure and arrangement of the Greek stage showed that so far as the relation of the actors and the chorus was concerned, and in various other respects, the rendering of the Œdipus was all wrong. It was given, too, indoors. Often had the Spectator in Greece longed to see a Greek play in the open. Great was his delight at Cambridge this year to find the setting of the old Greek theater reproduced in almost perfect detail. To be sure, the banks of the Charles are flat, and the natural hillside for the auditorium was lacking; but one end of the Stadium was set off for the audience where bank on bank of seats rose in Hellenic order, though the horseshoe form could not be perfectly realized. Below on a fresh field of green the orchestral circle was marked off. Directly opposite the auditorium was the proscenium, representing a wall of the palace at Mycenæ. In the center was the altar of Dionysius. It was a special inspiration that suggested the placing of the musicians, three clarinets and a bassoon, under the altar, an arrangement unknown to Æschylus, but which, like the musicians' pit at Bayreuth, kept the pipers out of sight, save the dummy flute-player with the chorus, who almost deceived us into thinking that he did it all himself. The modern Greeks, like their fathers, call an actor a hypocrite, and the hypocrisy of the dummy flute-player was conscientious and effective.

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In twenty-five years we have learned something about the Greek theater. Dörpfeld's excavations have failed to find a single example of a Greek stage, and a study of the text of the Greek plays made by Professor John White and others has shown that a narrow stage for the actors with the chorus below would hamper the action and even make a tragedy ridiculous. This has been the cardinal error in the rendering of Greek plays in England. They have followed there the dictum of a Roman architect who had doubtless never seen an early Greek theater or had mistaken a low proscenium for a stage. When the Ajax was brought out in New York by Miss Barrows, actors and chorus were on the same level, for in the Greek tragedies, as in modern operas, the chorus are really a part of the dramatic action; but, owing to the play being given in a modern hall, the audience could not be raised above the actors. At the Stadium, with the audience looking down on the green below and all the actors in full view, it was evident to this Spectator and to several thousand associates that the real stage was the green below, and that to build up a platform on which the principal actors should speak would have spoiled the performance. A stage would have rendered impossible the dramatic entry of Agamemnon and of Cassandra, each in a Trojan chariot drawn by beautiful cream-colored horses, and would have prevented another most effective episode, the rushing on to the field of Clytemnestra to prevent the combat between Ægisthos and the leader of the chorus.

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With a bright sun and a cloudless blue Greek sky it was easy for the Spectator at the dress rehearsal to imagine himself in Hellas; but at the first public performance of the play, sitting for two hours and a half in a gentle drizzle, he seemed to be watching a performance in Greece from the atmosphere of Scotland. But the audience did not flinch. If several thousand Philistines could watch a football game in the same Stadium in a rain, why should not a Greek play command equal devotion?

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Strong, bold, dignified, imposing, was the rendering. The actors had the lines letter-perfect. The strict adherence to the poetic scansion rendered the diction somewhat slow and measured, but the slumbering fire more than once burst into flame which kindled the audience into spontaneous applause. No better tribute can be paid to the acting of Mr. Wyndham-Gittens as Clytemnestra, and Mr. Brady as Cassandra, than to say that they placed the interest and maintained the emphasis in the play where Æschylus meant to have it. Both had extremely difficult rôles, and when a man essays a woman's part it may easily become a burlesque. But not for a single moment was the tragic tenseness of the situation at the critical moments relaxed or weakened.

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The Spectator came away feeling that the Greek plays must be acted, not merely read. They were not simple literary structures; the full strength of the author's conception comes out only in voice and action. In technique, tradition, setting, and spirit the Harvard representation was more nearly perfect than any other that has been given. In only one respect does the Spectator feel that the Greek tradition may profitably be abandoned; and that is in requiring men in tragedy to take women's parts, especially when these are the chief characters of the play. As a matter of curiosity, it may be interesting to see how well a man may do under such trying circumstances; but the spirit of the tragedy must not be sacrificed to-day to the limitations of ancient Greek custom. Why did the early Greeks have men take women's parts? Was it because they thought that perfect art required it? Art had nothing to do with it. A rigid conventionalism exacted it, as it did in the early Shakespearean drama. We have broken away, happily, from the early English tradition, and who would go back? The modern Greeks have abandoned the ancient restriction, and when Antigone was given last year in Athens, the title rôle was assigned to a woman. When the Ajax was given in Chicago, the part of Ajax's wife was taken by a man, with the result of showing under what limitations early Greek art had to struggle; when the same play was given in New York, that rôle was taken by Miss Barrows, with the result of showing what a pathetic character Sophocles had drawn. Honorable as was the success achieved by the make-believe women at Harvard, why not have the real thing? Think what a Charlotte Cushman might have done with the rôle of Clytemnestra, or a Sarah Bernhardt with that of Cassandra. The next time a play is given, why not ask the co-operation of Radcliffe?

CHRIST'S SECRET OF HAPPINESS

II.—FOUR UNFORTUNATES

BY LYMAN ABBOTT

> Alas for you that are rich! for ye have received what you have asked for.
> Alas for you that are filled to the full! for ye shall hunger.
> Alas for you laughing ones! for ye shall mourn and weep.
> Alas for you when all men speak well of you! for so did their fathers to the false prophets.

BEFORE considering Christ's congratulations on the truly happy, found in Matthew's report of the Sermon on the Mount, it will be well to consider his lamentations over the unfortunates of earth, reported only by Luke.[1] There are four classes included in these lamentations: the rich, the self-satisfied, the merry, and the popular. These are they whom most men envy. Christ pities them. Why?

Jesus pities the rich, not because they are rich, but because they have received all that they asked for. The word rendered "consolation" in the text of the Authorized Version, "Woe unto you that are rich! for ye have received your consolation," is derived from a Greek word meaning to call to one's aid, and is used in the Gospel of John to designate the Holy Spirit. Christ pities not all rich men, not Joseph of Arimathea, for example, but him who makes riches his good and his God, the object of his reverence and of his supreme desire. It is not the rich, but they that *will* be rich, who fall into temptation and a snare; it is not money, but the *love* of money, which is a root of all evil.[1] Alas for the man who imagines that the object of life is to make money, and who measures his success by the amount of his accumulations; who thinks that man was created to amass material things, who does not know that material things were created to serve the higher life of true manhood; who has been inspired not by the enthusiasm of humanity but by the enthusiasm of accumulation. He gets the pleasures and the power which money confers, and for them he sacrifices the joy and the influence which life confers, and when the curtain is about to drop on the drama of his life, it is left for him to say: "And I hated all my labor wherein I labored under the sun: seeing that I must leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labor wherein I have labored, and wherein I have showed wisdom under the sun. This also is vanity."

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[1] Luke vi. 24–26.

[1] 1 Timothy vi. 9, 10.

> "If I were thou, O working bee,
> And all that honey-gold I see
> Could delve from roses easily,
>
> I would not hive it at man's door,
> As thou,—that heirdom of my store
> Should make him rich and leave me poor."

Jesus pities the self-satisfied. Such a one seems both to himself and to others a happy man; but of Paul's experience of perpetual aspiration he knows nothing. He cannot understand the saying, "Not that I have already obtained or am already made perfect: but I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus." He has overtaken his ideal, and can see nothing to be desired beyond what he already has and is. He is perfectly satisfied alike with his possessions and with his attainments. He has no interest in political reform, for his country is good enough for him as it is. He takes no interest in town or village improvements, for he says, "What was good enough for our fathers is good enough for me." Not impossibly he says to himself, if not to his fellow-members in the Church, that he has received the "second blessing" and enjoys perfect sanctification. He therefore no longer reaches forth unto those things which are before, for there is nothing before. If his orthodoxy forbids him to claim such perfect sanctification, his exercises of repentance are less a sorrow for sins that are past than a satisfaction in his present grace of repentance. Alas for the self-satisfied man! His peace is the peace of death. When he awakes from it, it will be to look back upon a life without achievement because without aspiration. It will be to confess: I have fought no fight, I have run no race, I have had no faith to see the invisible ideal calling me ever to go higher and yet higher.

Jesus pities not all those who laugh, but those who do nothing else but laugh. He who compared himself to one playing in the market-place that the children might dance to his music, does not denounce merriment. "A merry heart doeth good like medicine." But he looks with pity upon those to whom life is only a stage on which nothing but comedy is enacted. Those who make a jest of everything, and who shut their eyes to everything of which they cannot make a jest; those who have no tears for the sorrowing, no heartaches for the afflicted; those who take nothing seriously, not even themselves; those who play the part of a king's jester in life's court, satisfied to be amusing and be amused, Christ pities. Laughter cannot lock the door on sorrow. Sooner or later, bidden or unbidden, sorrow will enter. He who has never known how to enter into the griefs of others, through sympathy, will not know how to endure the visit of grief when she comes to sit at his own desolate fireside.

Jesus pities the popular man, the man of whom all men speak well. No man can go through this world and can live truly, honestly, and courageously without sometimes interfering with the schemes of the false, the dishonest, and the cowardly. By his life, if not by his words, he will rebuke the enemies of mankind; disclose their true character hidden behind their disguises; disturb their equanimity; arouse their wrath. He who is determined that no one shall speak ill of him while he lives must expect that no one will speak well of him after he is dead.

Alas for those who are content with their riches; who are satisfied with themselves; who can make nothing but a jest of life; who are the successful courters of popularity! They are not to be envied; they are to be pitied.

RELIGIOUS LIFE IN AMERICAN COLLEGES

BY GEORGE HODGES

Dean of the Episcopal Theological School, Cambridge, Massachusetts

WITH DRAWINGS BY CHARLES WELLINGTON FURLONG

THIS paper is a record of certain local impressions, and of general inferences drawn therefrom. It is a result of living next door to Harvard University, and of a recent residence of three weeks at the University of Chicago and of three months at Leland Stanford University, together with annual visits, more or less regular, to five or six other colleges. The general inferences are based upon the theory that young people engaged in the processes of the higher education are pretty much of a kind everywhere. I find that assemblies of them look alike from the point of view of the college pulpit, and, so far as my experience goes, this similarity of appearance indicates a likeness of mental and social habit. Dean Briggs, of Harvard, President Hyde, of Bowdoin, and President Pritchett, of the Institute of Technology, have recently printed various discourses addressed to college men or concerned with college problems; and the reader finds that the differences are more visible on the title-page than anywhere else in the books. Brunswick or Boston, it matters not: the same temptations are encountered, the same admonitions needed, the same appeals to faith and the manly virtues are possible in all places. Thus I infer that the religious conditions which exist in the colleges of my acquaintance are fairly characteristic of American colleges in general.

One characteristic of religious life in our colleges is an increased interest in the study of the Bible.

One time last year, in the English department at Harvard, the assigned topic was an Old Testament story—any Old Testament story. The men came into the class having no idea as to what awaited them there, and were told to set down on paper whatever narrative they might chance to remember between Genesis and Malachi. Under these conditions some retired in hopeless confusion, finding themselves destitute of any knowledge whatsoever. Half a dozen told the story of the Prodigal Son. Others gave more or less of an account of Adam, of Abraham, and especially of Joseph, getting the facts fairly in place, but remarking incidentally that these patriarchs were Christians. The world, said one, was very bad, but there was one good man. Noah was a Christian!

In the discussion which followed a reading of these papers it was suggested by some of the hearers that these were probably the worst of the lot, and that they had been selected for reading not because they were representative but because they were queer. The normally accurate paper on such a theme would naturally be uninteresting, since it would contribute no information beyond that which is contained in the Bible itself. This, however, while it was admitted to be true in part, was in the main denied. Back of these papers, it was said, lay a great bundle of blunders, not so entertaining but quite as ignorant.

Other hearers suggested that a like recitation would probably have followed an inquiry as to the plot of any play of Shakespeare, or of any classic myth, or of any fairy tale in the folk-lore of our tribe, or of any other sort of knowledge which is commonly taken for granted. The essays were of significance not as revealing a lack of religion, but as revealing a lack of culture. The writers were not irreligious, but ill bred; that is, they had not received from their parents that heritage of ancient traditions which is the rightful possession of every child. The foolish answers, like the crude English in which most of them were phrased, suggested Sunday newspapers and rapid transit and a great hurry. They indicated a background of superficial living.

General acceptance, however, was finally given to the suggestion that these freshman essays were among the last fruits of an untutored generation, which even in its youth belongs to the past rather than to the future. It was maintained that the general trend of life in the colleges has already swung away from this old ignorance, and that, however it may be with Shakespeare, the man in the graduating class is now acquainted with the Bible. That will at least be the case with these particular freshmen, for they were immediately set to the reading of the Bible as a proper part of the pursuit of English letters.

When I was in college, we had a lesson every Monday morning in the commentaries of Albert Barnes. My first introduction to the higher criticism came with the information that Albert Barnes composed his commentaries before breakfast: we used to try to discover by the temper and disposition of the notes whether the breakfast bell rang punctually or was unduly delayed. Sometimes, though rarely, we thought we could detect some misbehavior of the cook. I did not get much out of it. I remember that I arrived even at the divinity school with so imperfect a knowledge of the Bible that when I smile at these college essays it is in the spirit of sympathy rather than of satire. It is borne in upon me, as I go about among the colleges, that young men take more interest in the Bible than they did thirty years ago, and have a better knowledge of it. This, no doubt, is equally true of the young women. It was, indeed, a Wellesley girl who said that Galilee was named for Galileo, who wrote a description of the country; and a Stanford girl who said that Dorcas was the man who succeeded Judas as the twelfth Apostle; and a Radcliffe girl who said, "What are the Ten Commandments? I find them alluded to so often in the Canterbury Tales." But these, again, were eccentricities of ignorance. Most of the girls knew better.

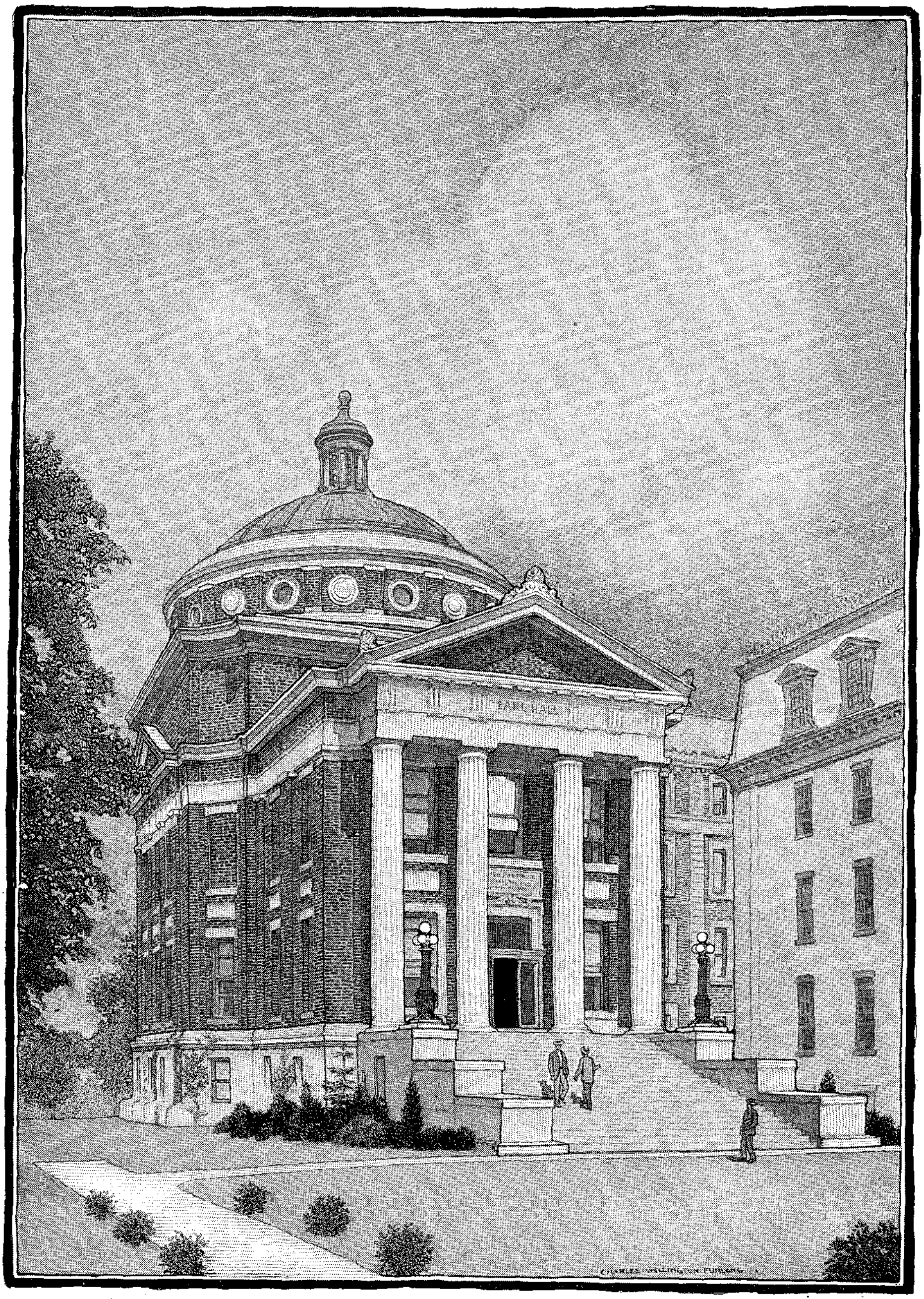
Already some of the colleges include the English Bible in the course of study. Professor Gardiner teaches it at Harvard. When he lectured on his college subject as a Lowell course in Boston, he had to give the lectures twice over, so many were the people who desired to hear them. At Stanford there is a Department of Biblical Literature and History. It is not as yet put fairly on a level with the other department; that is, the lecturers have only an annual appointment. But the students are greatly and numerously interested. Dr. Brown, of Oakland, and Rabbi Vorsanger, of San Francisco, and Mr. Gardner, Chaplain of the University, have large classes. At Chicago President Harper, with all his splendid executive genius and success, preferred his Bible classes to all his other work. They were his joy and his crown.

But the greater part of the study is undertaken by the students of their own motion, and with teachers from their own numbers. The best work of the Young Men's Christian Association is in its effective system of such instruction. They have a series of text-books, made by college men for college men. The consequence is that the number of young persons who are now reading the Bible in college is multiplied. When Dr. Moore and Dr. Fenn, at the request of Harvard students, printed two series of brief notes on daily Bible readings in the life and words of Christ, the printer found it difficult to keep even with the demand.

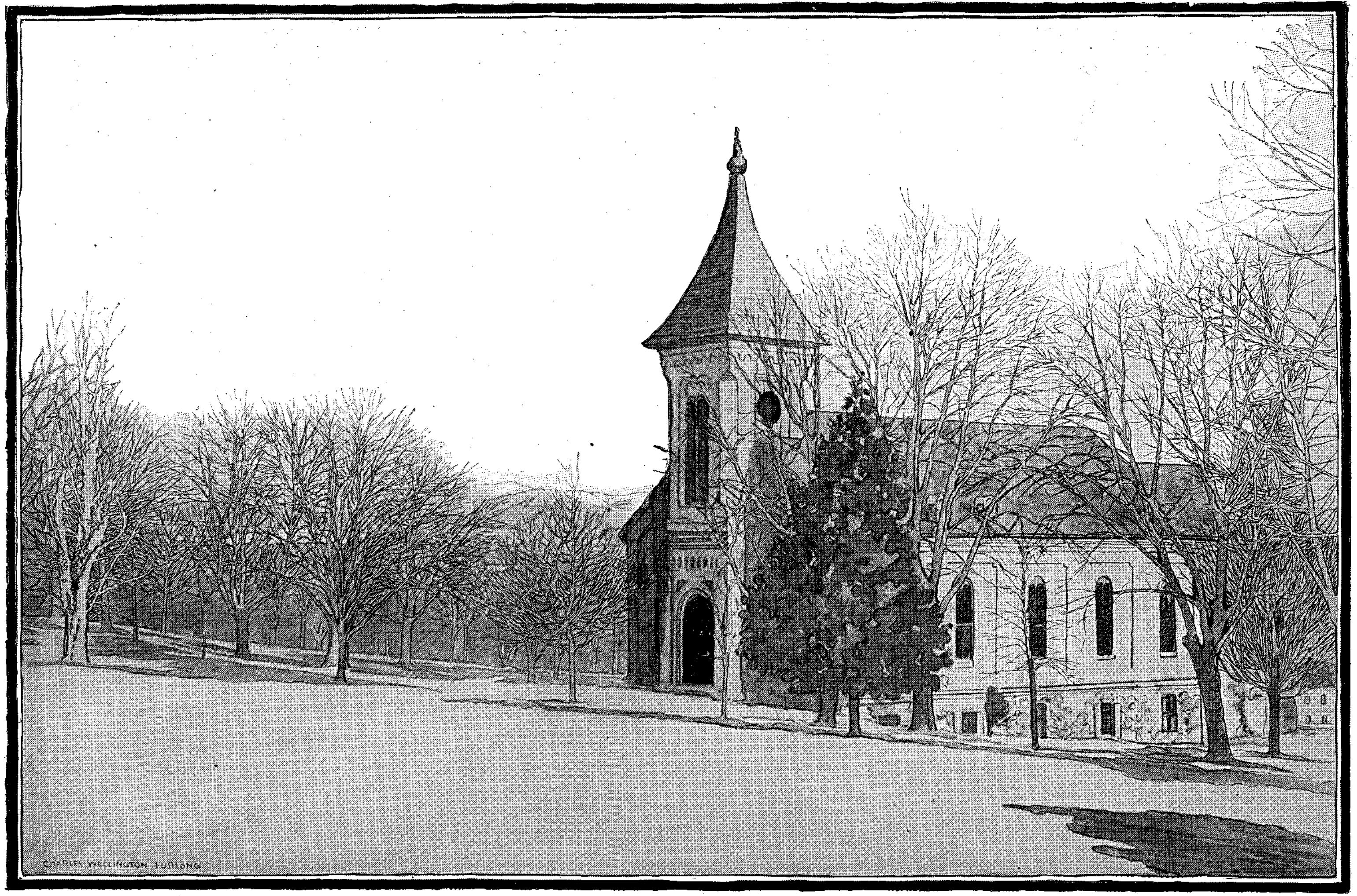
A second characteristic of religious life in American colleges is an increased attention on the part of the authorities to the details of the chapel services. There is a general endeavor to make these services more attractive and helpful.

Much care is now taken in the selection of college preachers. Men are brought from great parishes to minister to the students, and are glad to respond to such invitations. The custom of having a different preacher every Sunday is gradually giving way to the appointment of boards of preachers, whereby the same man comes several times in the year, and stays some days, or even weeks, and is accessible to men for conference and counsel. In some places, as at

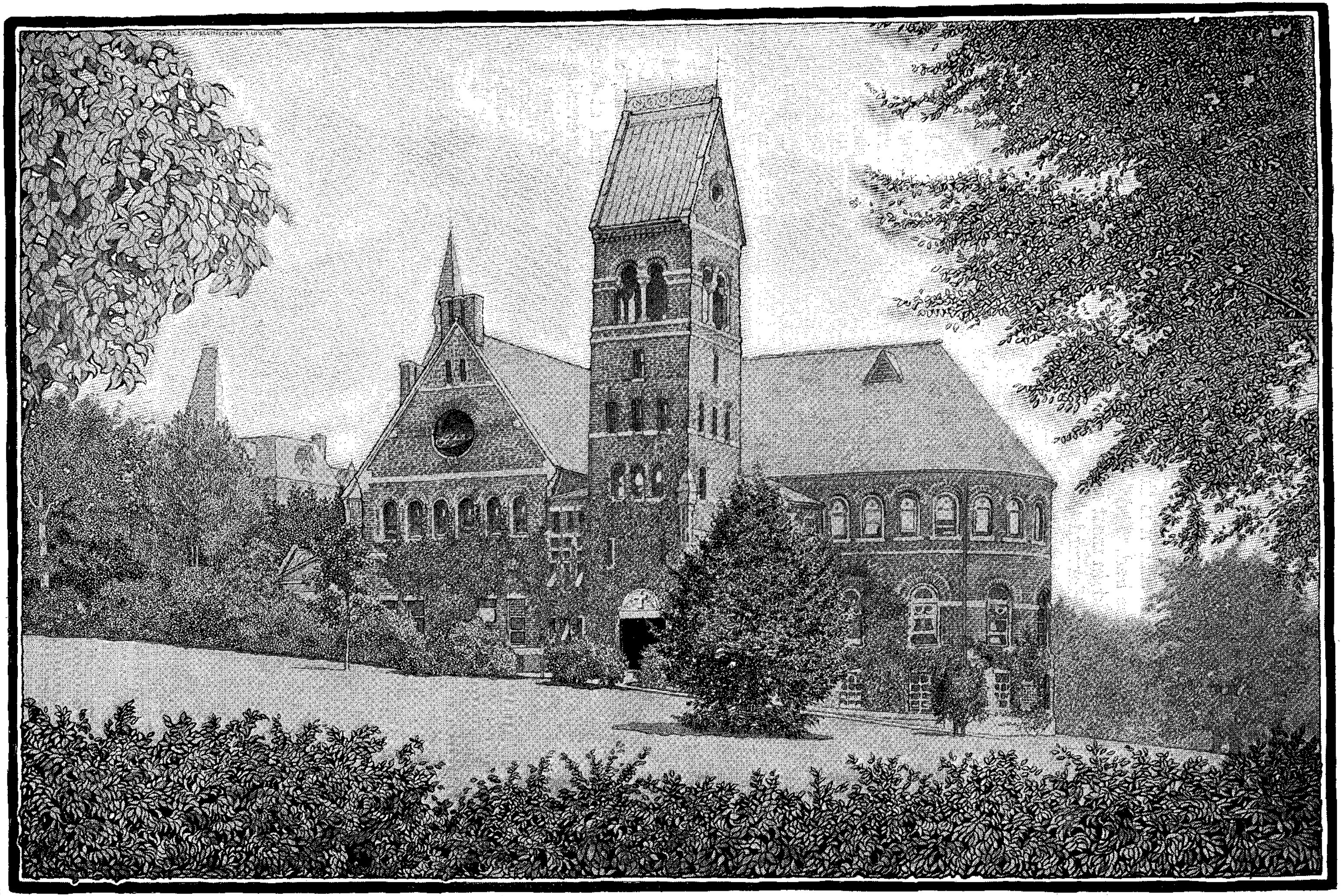
Dartmouth, there is a college chaplain who is both preacher and pastor. In other places, as at Chicago and at Stanford, there is a combination of the work of a resident chaplain with the work of visiting preacher. This is probably the best arrangement, except for the fact that such a chaplain, adequate to the opportunities of the position, is hard to find. Dartmouth, I am told, is fortunate in its chaplain. This is notably the case at Chicago with Dr. Henderson, and at



EARL HALL, COLUMBIA UNIVERSITY
The center of the student religious activities of the University, under the charge of the Young Men's Christian Association


CHARLES WELLINGTON FURLONG

LEE CHAPEL, WASHINGTON AND LEE UNIVERSITY



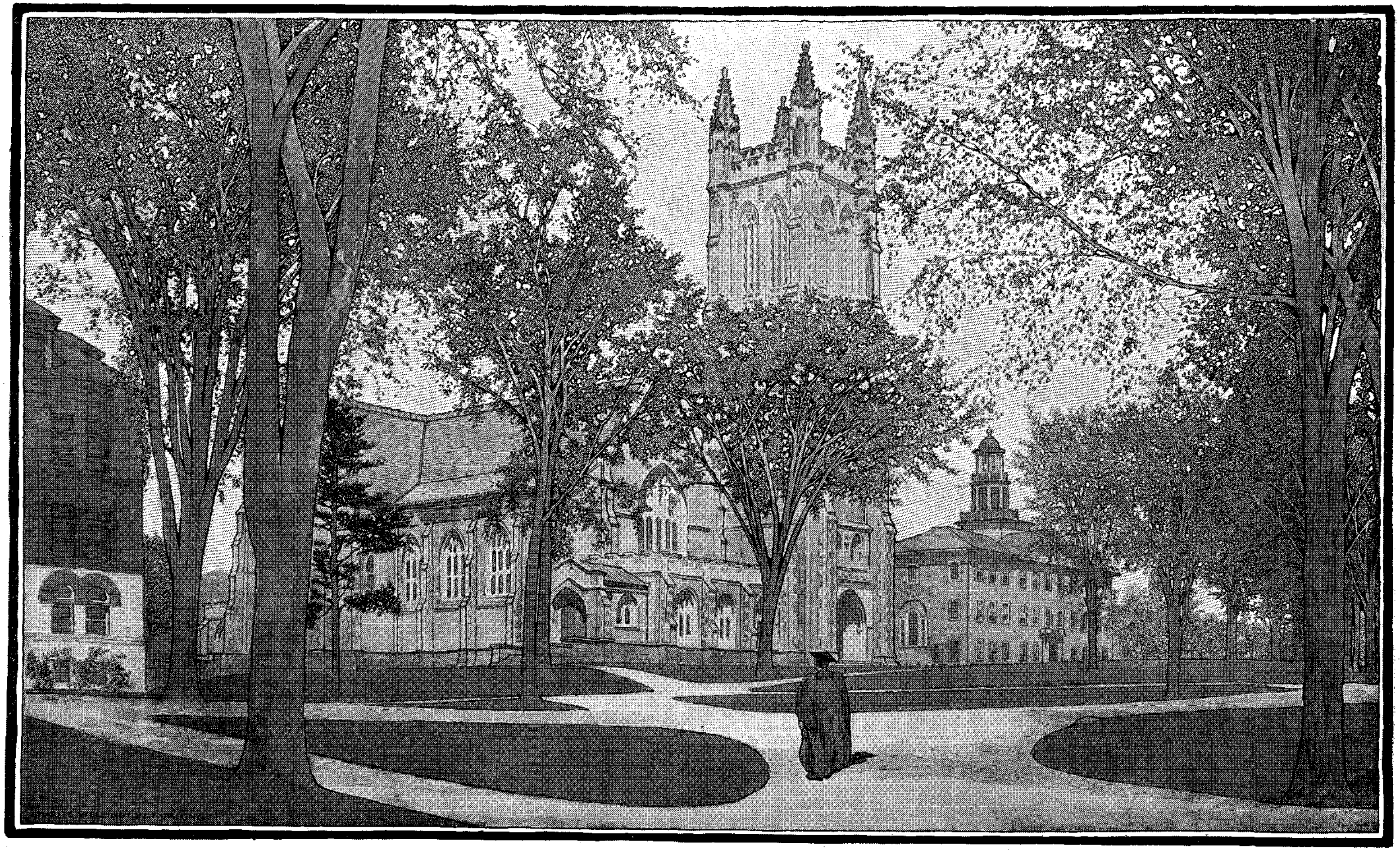
BARNES HALL, CORNELL UNIVERSITY
Home of the Young Men's Christian Association

Stanford with Mr. Gardner, as I can testify from my own observation. The impression which was made upon the life of Harvard by the ministrations of Dr. Peabody, between 1860 and 1881, is a matter of common knowledge. These examples show not only that such a pastorate is possible, but that it is the best thing where it may be had.

A new attention is paid in most colleges to the music. At Harvard there is a very competent choir of men and boys under Mr. Locke. At Yale there is an anthem at the daily service, admirably sung by a choir of students. At Stanford, before the earthquake, there was a daily recital of organ music by an uncommonly able organist, Dr. Blodgett. The college church is of late adorned and beautified in many localities. The new chapel at Williams is one of the most impressive religious buildings in the country. The new chapel at Wellesley is nobly proportioned. There is a good chapel at Mount Holyoke, where a hundred surpliced girls sing the service and every Sunday disprove the foolish theory that all the angels are men. Yale and Harvard, indeed, retain a Puritan simplicity of building which is rather cheerless and forbidding. Chicago has no chapel, but holds its services in three or four different places, each less comfortable and less conducive to devotion than the other. These, however, are temporary conditions, which are endured with more or less patience while these universities are awaiting the gifts of pious donors.

At the same time, the State universities have neither chaplain nor chapel. This statement may be too general, but so far as I know these institutions are making no direct effort to form character by means of the influences of organized religion. They are probably precluded from such effort by the conditions of their existence. The ministrations of religion at these schools are exercised within the college by a secretary of the Young Men's Christian Association, and outside the college by the clergy of the town. The fact that in most of these universities the emphasis of interest is rather in science and "practical" studies than in the humanities may also have some effect upon religion. These conditions present a problem of great interest, the value of whose various factors is not yet determined. It is at least plain that there is offered here a large opportunity for the churches. These academic towns, under such circumstances, are strategic places. The wise church will see to it that the incumbency of the local parish is not left to chance, but that by a policy of prudent subsidizing the denomination shall provide these pulpits with strong men who know the truth and are made free thereby, and who understand the needs and aspirations and perplexities of youth.

On June 16, 1886, when the Board of Overseers of Harvard University agreed to the proposal of the Board of Preachers that attendance at prayers should no longer be required, a new condition was introduced into the religious situation. The immediate result was to empty the chapel, and the empty pews have never since been filled. There are now about five hundred teachers at Harvard, and about two thousand students in the College, excluding the Scientific School and the various graduate departments. Of these twenty-five hundred persons, a hundred and fifty will be found at the daily prayers; on Sunday, at the evening service, rather more; on the occasion of the visit of an uncommonly attractive preacher, a good many more. Curiously, the proportion of students is better than the proportion of professors. The ratio of loss and gain in this matter is not even yet entirely clear. The diminished attendance, though it disappoints the college preacher, does not necessarily indicate a lapse of religion. The voluntary system brings out the students who care, and there are probably as many of them as ever. How much the students who do not care got from the system of compulsion is very doubtful. Church attendance is an easy test of religion, but not a very fair one, especially in the case of active young men between the ages of eighteen and twenty-four. Phillips Brooks, for instance, sat on Sunday at the end of the family pew in St. Paul's Church and looked steadily at the floor during the sermon; nobody knew whether he was listening or not.



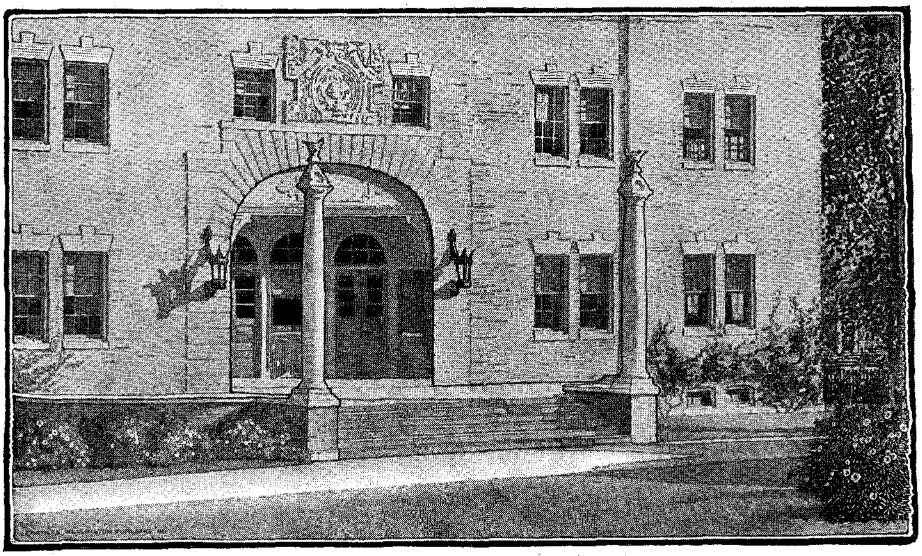
THOMPSON MEMORIAL CHAPEL, WILLIAMS COLLEGE

He went to prayers at the College chapel, being constrained thereto, but he showed no interest in religion. There was then only one religious society at Harvard, the Christian Brothers; and he did not join it.

The reference to the Christian Brothers suggests still another characteristic of the religious life in American colleges. I mean the activity of religious and philanthropic societies.

Interest in foreign missions is perhaps as good a sign as there is of sincere religious enthusiasm. Indeed, it is said that there are some pretty good Christians who, if they were examined in this matter, might fail to pass; though these are mostly old-fashioned folk who have not kept up with the procession of events. The Student Volunteer Movement is one of the most remarkable facts in modern academic history. No other organized effort has so got hold of the undergraduate imagination. In March, at Nashville, the annual convention brought together nearly five thousand students, three-fourths of them men. No assembly so representative both of States and of churches has ever met for such a purpose on this continent. The college man of a generation ago can hardly believe it, still less understand it. Between the little group of college men who talked of foreign missions beside a haystack at Williams in 1806 and the great assembly at Nashville in 1906 there is a difference for which no almanac can account. And the greater part of this difference has come about within the last few years. A conference of officers of foreign missionary boards, meeting in Nashville during the week of the Students' Convention, asked for a thousand young men and women a year for the next four years, and did not feel that they were making a preposterous appeal.

Highly remarkable also is the work of the Intercollegiate Young Men's Christian Association, whose plans for Bible study I have already mentioned. In 1877 there were only thirty Christian Associations in all the colleges of the United States and Canada, and few of these amounted to anything. Now there are so many that nobody except the statistical secretaries are able to keep account of them. They are lodged in spacious and dignified buildings. They have salaried officials, with typewriters and telephones. They play a recognized and very real part in college life. And in many colleges, notably at Yale, the best men belong to them. I mean the best men from the undergraduate point of view—the baseball men, the football men, the members of the crew. The voices which lead the cheering on

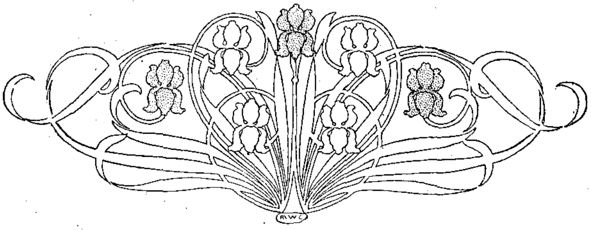


ENTRANCE TO JESUP HALL, WILLIAMS COLLEGE
Home of the Young Men's Christian Association

the playing fields lead the devotions of the students at the prayer-meeting. It is a strong and convincing combination.

The Phillips Brooks House Association at Harvard combines with the Christian Association, the Religious Union, the St. Paul's Society, and the Catholic Club. These four represent the most visible divisions of modern Christendom. The Catholic Club is composed of Roman Catholics, the St. Paul's Society of Episcopalians, the Religious Union and the Christian Association of liberal and orthodox Protestants respectively. These traditionally separated brethren undertake in common all the general philanthropic activities of the University. They maintain an information bureau for new students, collect clothing and magazines and books, conduct Sunday afternoon assemblies in the House, and provide young men to manage boys' clubs, coach football teams in settlements, sing comic songs in almshouses, teach classes in Sunday-school, and serve as probation officers for juvenile courts.

One of the valuable qualities of this united action is that it helps toward Christian unity. It realizes it already in the college, and shows to even the most near-sighted sectarian that beyond the mountains of prejudice and controversy there are good men who may perhaps speak a somewhat different language, but are nevertheless brothers in spirit. Another contribution which is thus made to the religion of the immediate future is the interpretation of the creed in terms of life. Men learn that religion is not a system of philosophy or a secret society, but an impulse and an endeavor to make this present world a better place to live in. That, so far as I can learn, is the heart of the religious life of the American college. It beats true and in time with the heart of the Christian gospel.

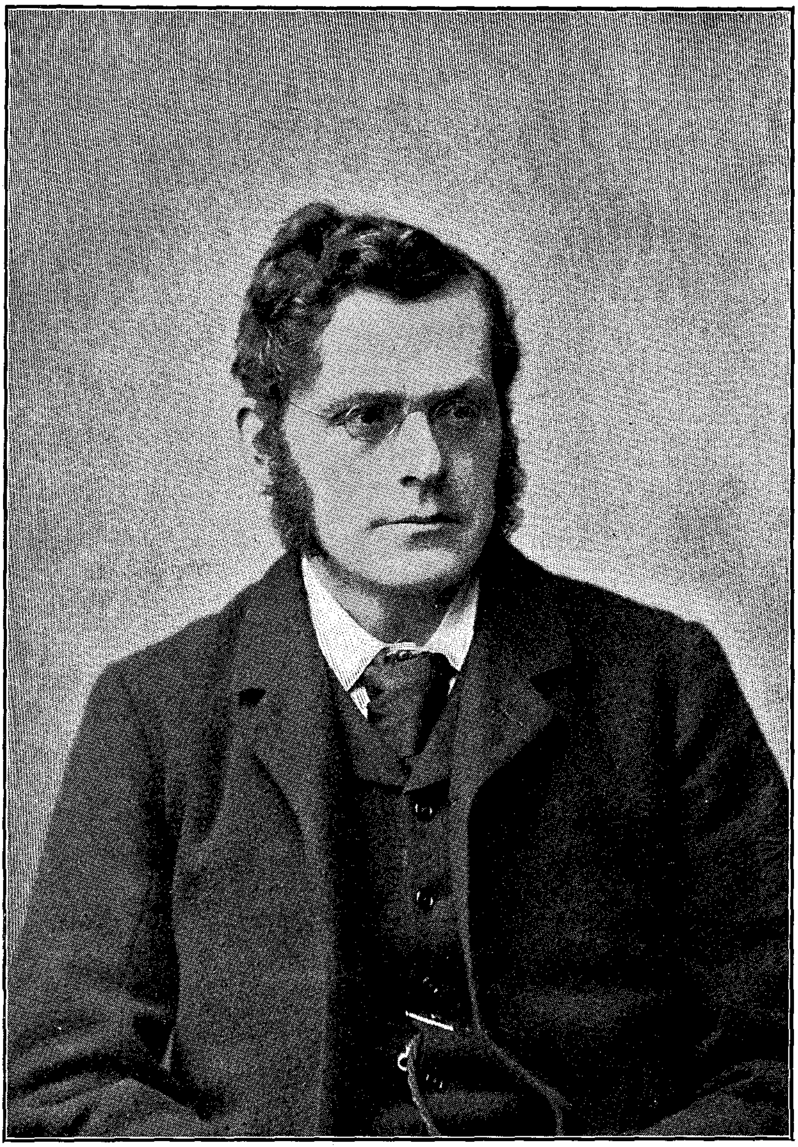


THE HIDDEN TRAIL

BY KARL JUNKER

My life stands still, the wheels of being clog;
No hour is struck, and time has ceased to be;
The hazy choking clouds of wreathing fog
Cover the pathway I no longer see.
On either side some ill may lurk for me,
Some crouching beast, some quick engulfing bog;
Dreading to move, I rest beside a log
Of rotting moss beneath an unknown tree.

Blow from the south, O long-awaited wind!
Bring, if thou wilt, impenetrable haze,
And close the way that I have left behind;
But clear the trail that still before me lies:
Whate'er its joy or danger, let me gaze
Upon my future with unblinded eyes.



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AUGUSTINE BIRRELL

AUGUSTINE BIRRELL

BY EDWARD PORRITT

ONLY men and women who have lived in England can realize to the full all the hopes and expectations of English Free Churchmen that have been centered in Mr. Augustine Birrell from the time he became Minister of Education. Only those who are acquainted with the traditions and struggles of English Nonconformists can understand why the eyes of all English Free Churchmen are upon Birrell, as day after day during the long-drawn-out proceedings in Committee on the Education Bill he takes his place on the Treasury

Bench, and, as Minister in charge of the House, faces the determined upholders of special privileges for the Established Church and the Church of Rome who are lined up in opposition and are fighting the Education Bill of 1906 as determinedly as they voted down all Liberal amendments to the Education Act of 1902.

When Campbell-Bannerman accepted office in December last, his supporters all over England felt that he had made the greatest political mistake of his life. They had no misapprehensions as to his ability to fill the office of Prime Minister. But they felt that he had made a most serious tactical error in accepting office just when he did. The popular feeling was that he should have declined to accept office in December, and so have compelled Balfour and his colleagues of the Tory Government to go before the constituencies at the dissolution as a Government seeking re-election. It is beyond doubt that the Tories gained by this sharp maneuver; but their gain was infinitely less than it would have been had it not been for the wise discretion with which Campbell-Bannerman drew together his Cabinet; and in no point were the discretion and Scotch foresight of the Premier better exemplified than in his appointment of Augustine Birrell as Minister of Education.

There were two men among the leaders of Liberalism, the appointment of either of whom would have given satisfaction to the Free Churchmen. One was John Morley; the other, Birrell. The older generation of Free Churchmen could recall the splendid fight for a national system of education which John Morley made in the later sixties and the early seventies—how he continued the battle long after Forster had disappointed the Liberals and Free Churchmen by the weak compromise of 1870. John Morley has never been allied with any Church, Established or Free; but this would not have stood in his way with the Free Churchmen, who since 1902 have been fighting for religious equality in the schools. It might have embittered the hostility of the extremists of the Established Church, who can recall his onslaught on the Church in his book on the "Struggle for National Education." His appointment as Minister of Education might not have been ideal for the Free Churchmen who are anxious that there should be religious teaching in the schools—Bible teaching on the lines of the old London School Board. Still, the Free Churchmen would have had complete confidence in Morley as Minister of Education; for his appointment would have meant that the Government could not serve the Liberals in the shabby manner in which they were served by Gladstone and Forster in 1870. But Morley had a claim to one of the principal Secretaryships of State, to one of the five great offices in the Cabinet; and he went to the India Office, and Birrell succeeded Sir William Anson at the Board of Education.

A practicing barrister has never before been at the Education Department, although Gorst, who held the post during the Salisbury régime, had been called to the bar. Liberal Premiers, especially, have never appointed a lawyer to the Education Department. Forster was a manufacturer; Mundella was also a manufacturer; and Acland, the last Liberal Minister of Education, had left the Church of England, in which he had been ordained, for a House of Commons career.

Birrell has been in Parliament eleven years, but lost his seat at the general election in 1900—the South African War election—by retiring from a safe Fifeshire constituency to lead a forlorn hope for the Liberals in Northeast Manchester. He had great claims on the party by reason of the ability he had displayed as a private member, and also because of what he tried to do for Liberalism in Manchester in 1900.

An ordinary lawyer—the type of barrister who pushes his way into the House of Commons with an eye to the bench—in the favorable conditions in which Birrell was placed in December, 1905, would scarcely have entertained for a moment an offer of the Education Department. He would have pushed for either the Attorney-Generalship or the Solicitor-Generalship—both held by members of the House of Commons, and offices which, with their salaries and fees, constitute two of the most valuable appointments in the gift of the Prime Minister. Moreover, either of these law offices is a certain stepping-stone to the bench. Birrell had a good claim to one of these offices, and an equally good claim to the Home Office—one of the principal Secretaryships of State, which usually goes to a lawyer.

Reid, Asquith, and Haldane excepted, there was no lawyer who had established greater claims on the Liberal party in its long years of opposition than Birrell; and he had a hold on the country which was remarkable, in view of the fact that lawyers are seldom popular in English politics, as they are generally suspected of using politics only for their own advancement. Birrell, however, stepped out of the line of his profession and went to the Education Department. In doing so he made a great personal sacrifice in the interest of the Free Church movement—in the interest of the Nonconformity in which he was bred, and which he did not throw over when he had established himself in law and literature, and when every social avenue was open to him, including some avenues which are not usually open to men of Nonconformist ancestry and traditions.

Birrell did more than this—he did more than accept an office which, for the time being, threw him out of the line of legal and judicial preferment. He knew when he went to the Department of Education that if the Liberals were continued in power at the general election it would fall upon him to frame and fight through the House of Commons a measure which must thrust the Established Church and the Roman Catholic Church out of the citadel which was built for them by Balfour and the Bishops in the Education Act of 1902. He knew that a Liberal success at the general election would bring with it a demand from the Free Churches for equality as regards elementary education and the uprooting of special privileges which, as regards the Church of England, date back to the thirties of last century. The atmosphere of the Education Department could not possibly be congenial to a man of Birrell's social and religious traditions; and there was nothing encouraging or stimulating in the experiences of his Liberal predecessors in the office.

The atmosphere of the Education Department has always been more distinctly clerical—Church of England—than that of any State Department in London, scarcely excepting Queen Anne's Bounty Office or the Office of the Ecclesiastical Commissioners. In 1839, when the nucleus of the present Department of Education was organized as the Committee of the Privy Council on Education, the Tories in the House of Commons and the Bishops in the Lords strenuously opposed the establishment of the new department, and so worried Lord John Russell, who was in charge of the bill, that half of the measure—that creating State training colleges with no sectarian tests—had to be abandoned. The opposition was on the ground that the State had turned education over to the Church. But, although the Church objected to the Bill of 1839, when once the Department of Education was created the Church practically took possession; and since that time there is no civil department which has been more under the control of the Bishops, or more overrun by the clergy, than the Department of Education. For generations it has been little more than an annex to the headquarters of the National Society for Educating the Poor in the Principles of the Established Church. As the Act of 1902 makes abundantly evident, when the Tories were in power the Bishops had only to go to the Education Department to get what they wanted from the Government in money and special privileges for their schools; and in Gladstone's time the Liberals were almost as complaisant.

Even worse than this uncongenial sacerdotal atmosphere there was Forster's fate at the Education Department, which in itself was sufficient to deter a man in middle life, just entering on what promised to be a great public career, from going to the Education Department in a time of crisis. How much Forster was to blame for the miserable shortcomings of the Act of 1870—for letting slip the opportunity of establishing for England a really national system of popular education—cannot here be discussed. But what the Education Act of 1870 cost Forster is a matter of record. It cost him the leadership of the Liberals in the House of Commons from 1874–81, the years when Gladstone was in half-retirement. What it cost him in sundered friendships and in mental wear and tear is all told in his biography.

Birrell, of course, was aware of all this; but, as a Free Churchman and the son of a Free Church pastor, his sympathies were with the Free Churchmen in their great struggle for a measure of religious equality. He went to the Education Department. His going there infused more hope into Free Churchmen than any other political event since the repeal of the Test and Corporations Acts in 1829. His appointment was an intimation that an end to the Act of 1902, with all its injustice to the Free Churchmen, was in sight. That Act was the foremost English question at issue in the general election; it was largely the fight on it that carried the unprecedentedly large number of Free Churchmen—172 in all—into the new House of Commons.

In some respects Birrell's task is easier than was Forster's in 1870. In others it is more difficult. Forster was not of the Cabinet which was responsible for the bill; and the majority which then supported Gladstone was scarcely one-third of the majority which to-day supports Campbell-Bannerman in the House of Commons. Forster's bill came three years after the general election, after the Liberal Government had lost some of its freshness and force; while Birrell's bill is the great measure to which the Government has committed itself in the first session of the new Parliament; and if ever an English Government had a mandate for legislation, that mandate was given for the bill which Birrell is now piloting through Committee. On the other hand, in 1870 the Church was fighting for new privileges for its schools. In 1902 it got all the privileges it could ever hope to gain, even from a Tory Government. The Bishops then pushed Balfour beyond the limits of popular endurance; and to-day the Established and Roman Catholic Churches are fighting with the vigor of men at the last ditch.

Moreover, the very strength of the Liberal majority adds to Birrell's difficulties; for it is held by the Free Churchmen who toiled and sacrificed for this majority that it warrants the most drastic legislation and an end to all compromise such as marred the Act of 1870, and such as has so long kept alive the conflict between the churches. A difficulty which confronts Birrell, and from which Forster was free, lies in the fact that while in 1870 the Churchmen could rely on Gladstone's tenderness for the Establishment, to-day there is no Gladstone in the Cabinet. Consequently Churchmen are now relying on the House of Lords; and when Birrell framed his bill he knew that, while it must satisfy the demands of the Free Churchmen, it must also be a measure that would not wantonly antagonize the House of Lords.

Not since Gladstone framed his Home Rule Bill of 1893 and fought it through the House of Commons only to be rejected by the House of Lords, has any Liberal statesman been confronted with a task like that of Birrell's in carrying the Education Bill through the Commons, especially at the point where Birrell will have to meet the opposition of supporters of the Government who object to the great concessions which this clause makes to the Roman Catholics. Thirty-five or forty days will be needed to get the bill through Committee. These are days of eight or nine hours each, beginning at three in the afternoon and ending at midnight.

Birrell must be on guard all the time. Fortunately for him, he has the gift of humor that Forster lacked. But neither humor nor physical endurance will alone suffice. Faith in the justice of the cause he is advancing is as necessary as humor and Parliamentary tact. Birrell has all these. Pre-eminently he has the deep-seated faith in the justice of his cause. While it is obvious that the bill has still some element of compromise, its enactment will put Birrell in the front rank of English statesmen of achievement.

Nature the Schoolma'am

THE SCHOOL IN THE CAMP

BY W. H. KINNICUTT, M.D.

Physical Director Young Men's Christian Association, Cleveland, Ohio

THE distress of the foster-parent when the duckling scrambles joyously into the water has its parallel in human life. When the tenderly reared city boy makes an appeal for a summer in the woods, the parental mind is shaken by fears of the unknown dangers of the open by day and the imagined terrors of the night. Usually the mother cannot account for the instinctive desire of her son, and the father does not care overmuch. So the petition goes unsatisfied.

No other form of recreation is so attractive to the natural boy as "camping out." He holds in common with his kind the craving for wood and hill and hidden stream. He longs to enjoy nature at first hand by "roughing it." Ask him to give a reason for this and he cannot; but he feels the strange fascination of the spell with which the wild wooes him. He does not know nor care that he is proving the law of natural reversion and recalling racial experience—he just wants to break loose from his cultured environment and throw himself into the arms of Mother Nature. Look well to the vitality of that boy who has no such desire—he is not normal. Fortunate the parent whose child proves that the racial instinct is not all bred out of him.

Refusal, if there is one, should not be inconsiderate—one should be slow in defying nature; this hankering for the woods is too significant to be blocked with arbitrary denial. The boy schooled to obedience will yield to parental wish, but his nature will still yearn for the freedom, the mysteries, the delights of the woods. The further from primitive surroundings, training, and habit you may set him, the stronger will be the reaction to nature—if he is a real boy.

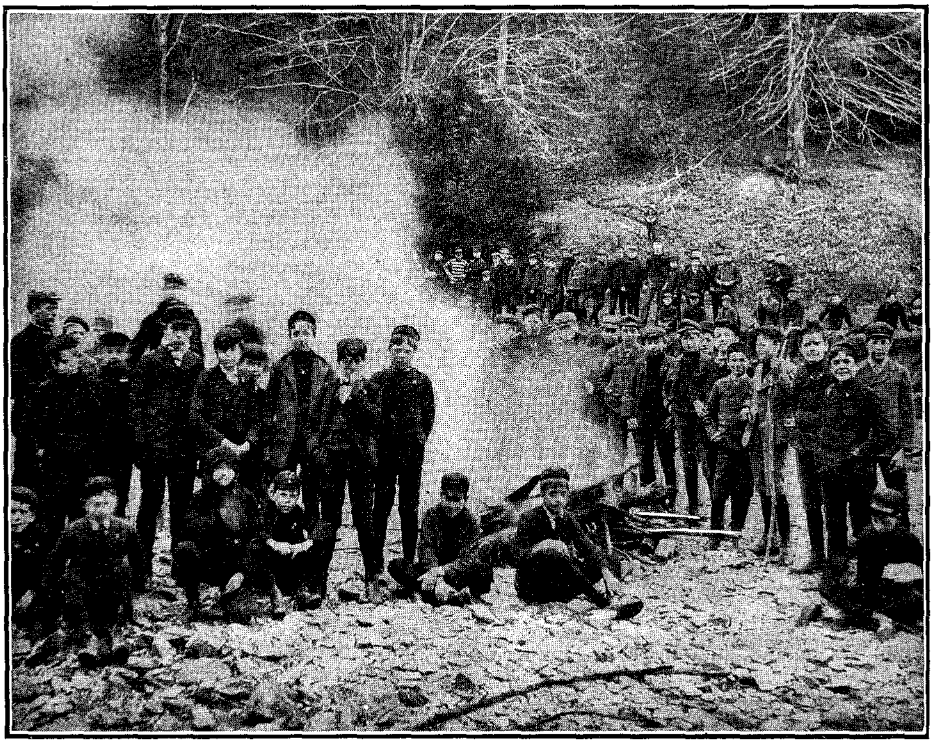
All children have impulses which puzzle parents to trace. Often these are just dismissed with the idea that they are but whims. In fact, for a considerable period the growing youth is largely occupied in struggle with them. Some of these should be as definitely encouraged as others should not. They should interest and engage the parent—not appall. They are all in the foundations of the race, most of them outgrown. Usually their crude expression is bad, as the predatory inclinations well illustrate; but in them all is contained dynamic power which, rightly understood and directed, makes for vitality and character. The question is, How shall we get the best out of them? What interest does the desire for camping conserve, and is it safe to give it sanction?

True education consists not so much in the things learned as in how they are learned. The great fundamental lessons of life are to be gained by experience, by absorption, rather than by precept. The modern system of education of the city suffers because of the pupil's lack of foundation in physical experience. Too much that should be learned by contact must be presented theoretically and without relationships. That which should be supplementary often precedes that which should be rudimentary. The wisely conducted summer camp is the invaluable opportunity for the city-reared boy to establish himself in the knowledge which only nature can reveal. In the very fact that the education is unconsciously gained lies its power. Mental focus and tension, concentration of the mind and effort of the will, are the chief factors in school method, and rightly so—the training is for highly specialized living. Nature's method is that of least resistance—gaining knowledge as the snowball gains bulk by rolling. This faculty of learning is destined to be starved with most boys unless we give the outdoor life its chance.

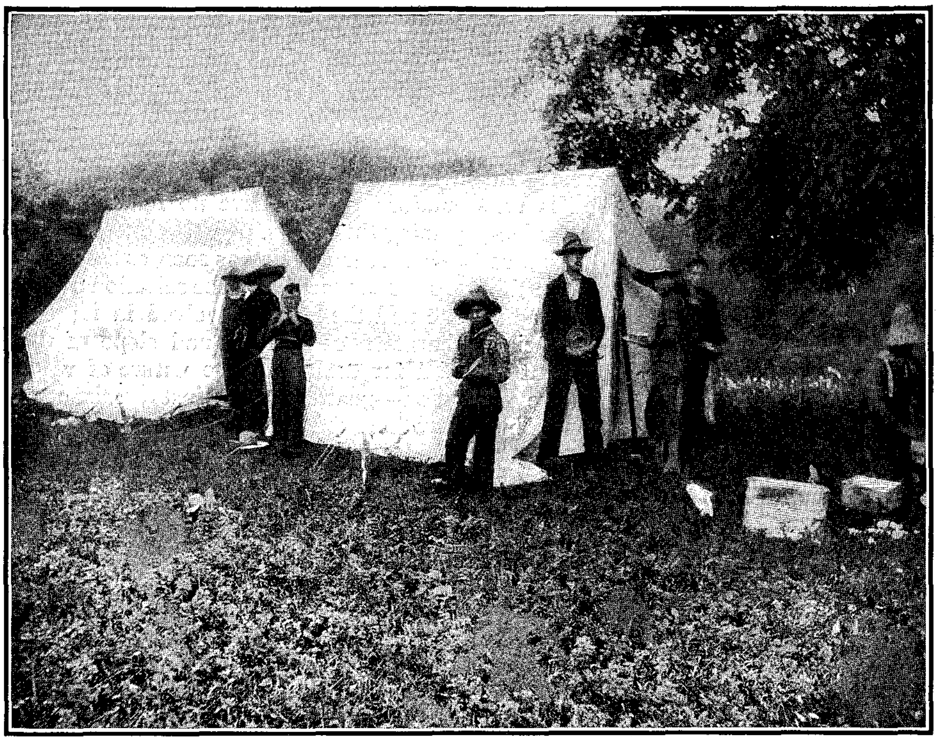
The camp has a responsible head—a man of ability, integrity, and culture, one who knows boy nature and how to direct it. He has, without making the fact uncomfortably conspicuous, complete authority. He is able not only to meet emergencies, but to anticipate and avoid emergencies. He is a source of inspiration. He interprets the lessons of nature in terms of human interest and permanent value. He knows that nothing so brings out the true individuality of boys as primitive living, and he knows what to avoid. He is not a hireling, he is a man with a mission. In such hands cautious parents have no reluctance at placing their boys.

Education begins as soon as the camp ground is reached. The selection of the site and the factors involved in it; the character of the soil and slope of the land for drainage; the nature of vegetation—guarding against poisonous growths; the search for springs; the avoidance of localities of miasmatic marsh and mosquito-breeding; all these involve principles which, though doubtless often theoretically studied, take on new and practical significance and relationships.

The first night in camp opens a new world to the novitiate. "I can't sleep," said one youngster, experiencing for the first time sleep in tents. "This awful stillness seems to hurt my ears." So we sat together by the embers of the camp



SUGAR-BUSH CAMP



"RAG HOUSES"

fire and talked of the night voices of bird, reptile, and insect which accentuated the quietude. The starlit sky, with the vastness of its dome, stirred the boy's mind to wonder and speculation. New lessons these, eagerly received and assimilated.

The principles of primitive society pervade the camp. "What is my share of work?" is the cordial question. Procuring fire-wood, carrying water, cooking meals, airing bedding, washing dishes, ditching tents, burying refuse, all furnish ample answer.

What will be the weather? Look for the direction of the wind, the formation of the clouds, the flight of the birds, the action of the insects, for an answer.

Where shall we fish? What bait shall we use? Why do some fish rise to the surface and others grub along bottom? Why do some feed only at night and others during the day? Why do some "school" and others isolate? These questions must be answered—the boy wants to know.

Many boys get their first instruction in swimming at camp. Probably no achievement of the after-life equals the joy of the first "three strokes alone." The dangers of the water are intelligently learned. The nature and cause of "cramps," what to do in emergencies, how to resuscitate the unconscious—all are lessons that find ready learners under the camp director.

The simplest and most wholesome food is the rule of camping out. Many a pampered appetite has found in the woods the secret of natural eating. No banquet ever equals the feast of fish caught, dressed, and cooked by the eater. "The best stuff I ever tasted," said a hungry one just in from an all day's fishing; "what is it?" "Mutton stew." "Gracious! I never eat it at home; I can't endure mutton."

The community of a camp has a tremendous power for proving character. Only true things stand the test of such life. The petty meannesses which assail the best people, and to which boys—excepting, of course, your boy and mine!—are not strangers, seem to die from lack of nourishment. Wholesomeness puts its stamp on everything done. The great actuating motive is co-operation. The shirker finds himself on the outside of the fun, for the fun of camp is active—it is in doing things. He with the selfish taint soon finds that the more he gets the less he enjoys; for he is under the tutelage of Nature, and her lessons are of giving, not withholding. Then, too, the virtue of boys is apt to be brutally expressed; and it is hard for any boy to stand indictment for defect of character without the attempt at reconstruction. The leveling and regulating influence of a boy's camp upon personality is often only short of miraculous.

Communal consideration is the unwritten law; "he that hath shall give" is the unconscious principle that actuates all. The heroisms performed as a matter of course, when interpreted in terms of character, are immensely significant. Innumerable illustrations come to personal recollection. A boy from a luxurious home was disturbed at the fact that he had failed to bring a pillow. A camp-mate, who had brought one, quickly tendered it, with the declaration that he did not need it. This youthful altruist then quietly secured a billet of wood which he wrapped in his coat, and, Spartan-like, used this for days; until, in fact, his beneficiary shamefacedly brought back the pillow, with apologies. To set the embarrassed friend at ease, the pillow was consigned to the "sick tent," the wooden head-rest being consistently retained. In the same group several, for self-discipline, inured themselves to sleeping on the floor rolled in their blankets. Sunburn was endured with fortitude, and every conceivable discomfort was sought which would test the individual's endurance of hardship. Frequently the choice of boats found the best ones awaiting those having the last selection. Often certain little luxuries of diet were abjured, just for the sake of knowing that it could be done.

A principle not to be overlooked is this: the morale of camp depends on the work being done by the boys themselves—not by hired help. Securing of advantages by purchase utterly defeats harmony and unselfishness. Work by all, for all, is Nature's provision for

THE "FLEET"

social happiness. Character and ability are the standards of worth, just as in the old days before men began to acquire and store.

A recent outing party selected a "gypsy tour" over land from Lake Erie to the Ohio River. Two large "prairie schooners," well horsed, conveyed thirty-six boys, the director, two drivers, and cook. Three weeks of camping along the route, visits to points of interest, meetings with notable people, gathering of specimens of every description, made the time amazingly short. When the Ohio River was "discovered," there was a ceremony. Then developed the plan of proving the fitness of those wishing to convey the message (a bottle of river water) of the Spirit of the River to the Spirit of the Lake at the other end of the State. It was determined that those who *should walk all the way home* should be deemed worthy; and sixteen qualified!

On Sundays a collection of clothing was taken, and as many as could be appropriately clothed represented the caravan at Sunday-school. Never were there more heterogeneous outfits.

With an intelligent man directing the outing, there was little missed that should be seen; what they failed to think of, he suggested. There is but little related to the topography, fauna, flora, weather, or agriculture of Ohio that these boys did not discover. Do you think that three weeks of any other kind of life would yield more robust health or deep vitality?

Educational tours in which all responsibility was taken off the participants have been conducted. But it has been found that those which include a fair share of open-air living, in tents, by camp fire, on water, leave the deepest impressions on the mind, health, and character. A plan that involves co-operation is better than that which is run on the luxurious basis of paid labor. Character is developed more by doing than by having done.

Undoubtedly the camp in the woods holds the greatest possibilities and keenest charm. There should be wildness enough to contain shelter for the smaller wild things, streams or lakes for fishing and boating, hills to climb, and caves to explore. This is Nature's university for the boy—to the man it is almost hopeless; he is too old to learn its lessons, too hardened to absorb its teaching. One is here to match himself against nature; it demands the flexibility of youth and absence of conceit to accomplish this.

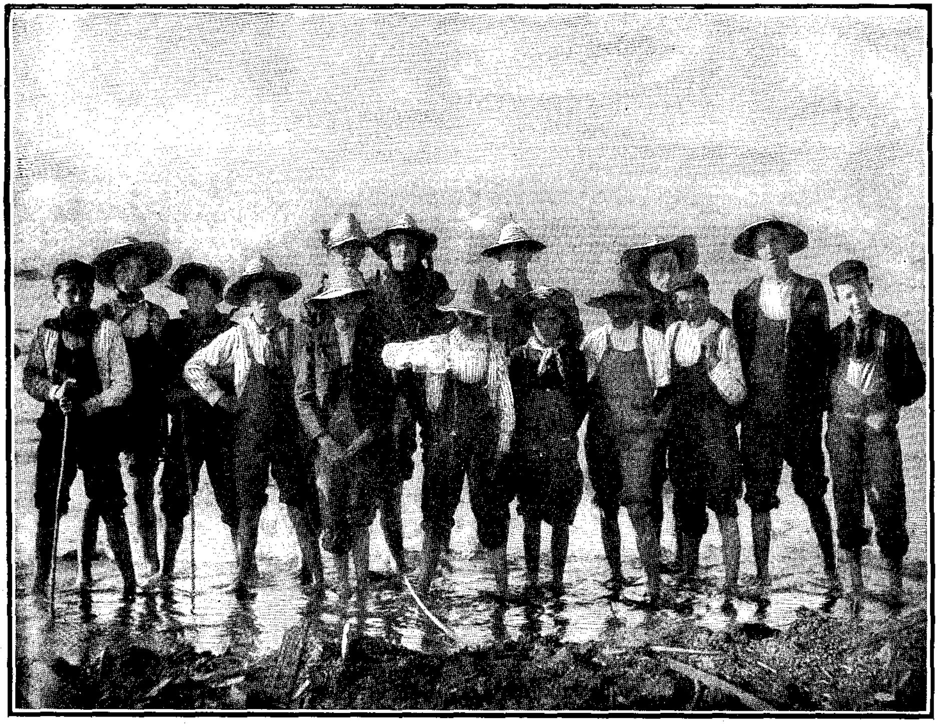
Strange as it may seem, one of the greatest lessons of the camp is system. The value of doing things in just the right way is emphasized in every detail—a lesson that often takes a lifetime to learn in town. For example, in setting up camp, success depends upon an orderly preparation of preliminaries. Clearing ground, cutting pegs, setting tents, building the fires, protection against weather, all call for thoughtful planning and skill. Never was sweeter sleep than that secured by one's own labor in making his bed of fir tips that the mother of wild things provides. Satisfaction is in the assignment of daily duties, the "camp housekeeping," in which each must have his share. Everything done at the right time, and thoroughly done, carries its lesson long after camp has become a memory.

It is surprising how readily the newly initiated boy adapts himself to his surroundings. It seems as if he were back again in some long-forgotten state of existence; as if he recalled experiences of a previous life. The intuitions planted in his nature from ages ago seem constantly to direct his movements, and he fits his place. His ability to meet the demands of every situation with his own hands inspires him with self-respect and confidence. He acquires a new regard for his body, recognizes its real worth and the necessity for its intelligent care.

"I never knew before what my eyes were for," said a bright lad on his first camping trip. Indeed, he kept the others busy identifying and classifying the specimens which each night brought from his pockets. The lessons of the woods are all illustrated to one who is willing to learn. The character of the soil is indicated by the flowers, shrubs, and trees; geological history is shown in every stone and boulder. The points of the compass are laid on every tree. Every stick of firewood has its story to tell to the sympathetic mind. No need of rules or discipline to encourage the boy in his lessons.

The bigness of the world is one of the most impressive features of the outdoor life. Night emphasizes this, and the camp fire brings forth a philosophy of its own. Never is the heart more open to great, deep truths than when the circle about the camp fire talks and sings. It is the psychologic time; the depths of the nature are stirred, the intuitions all awake. Civilization has no condition that corresponds to it. It is the time for an honest look inward at self and of yearning for best things. Imagination is fired and ambitions set. Resisted convictions now find a willing mind—it is the spell of the woods.

It has been the boast of orators that the great men of our Nation were men of the soil. The modern conditions of society, instead of holding one-fourth of the people in the city, as when the country produced the notables, now compresses three-fourths of the people in the cities. Much of that integrity of character that came from study in nature's school must thus be lost to the Nation. Here is a problem for parents to solve through the education of their children. Nothing can compensate for the loss of acquaintance and experience with out-of-doors. It involves more than health; it comprehends that intuitive sense of nature's purpose in the world; that of which school training is but the supplement.



THE CEREMONY: WATER FROM THE OHIO RIVER EMPTIED INTO LAKE ERIE, BROUGHT AFOOT BY THE "GYPSIES"

Country surroundings or residence are out of the range of possibilities for the mass of people. Travel involves prohibitive expense to all but a few. Conducted parties and commercially promoted outings are not only expensive but unsatisfactory for the real result desired. Gymnasia and playgrounds furnish fair substitutes for open-air activity; and schools instruct the mind; but for the inspiration, the breadth of vision, the refinement of eye and ear which contact with nature brings, there is no substitute.

The boy's camp, in charge of an intelligent, boy-natured man, who can lead—

MEMORIES OF CAMP

not drive—the juvenile mind, contains a solution for the problem for many. From three to five dollars a week will satisfy the financial demand of such an enterprise. Only the simplest equipment of clothing is necessary. The camping outfit may consist of large tents, reasonably rented, or of small, individual "pup-tents" which may be bought for three dollars. A group of twenty boys can be readily cared for under such conditions as these all summer.

For the animal reared in a cage, the open door doubtless leads to many dangers; but with the forest once reached, instinct may be safely trusted for self-preservation. Under intelligent supervision, there are few safer places than the woods for the boy. He, too, has returned to his own.

THE SCHOOL IN THE PARK

BY LEWIS W. HINE

Of the Ethical Culture School, New York City[1]

FOR many years prominent educators have insisted that we must broaden our school life beyond the confines of the book and the schoolroom to include the activities of the outside world. While the practice has in no measure kept pace with the theory, there has been a steady movement toward a larger and more rational use of this real world of Nature and Industry. Comparatively few persons realize how much is being done in many city schools to make up to the child the loss suffered by deprivation of life near to nature. The following lines of work carried on in this school are but a few of the ways in which many city schools are endeavoring to put the children into closer touch with the realms outside the schoolroom.

The school excursion is one of the most useful means to this end. Occasionally it takes the form of a day's ramble through the woods or across the country for exercise, social intercourse, and observations along the lines most interesting at the time.

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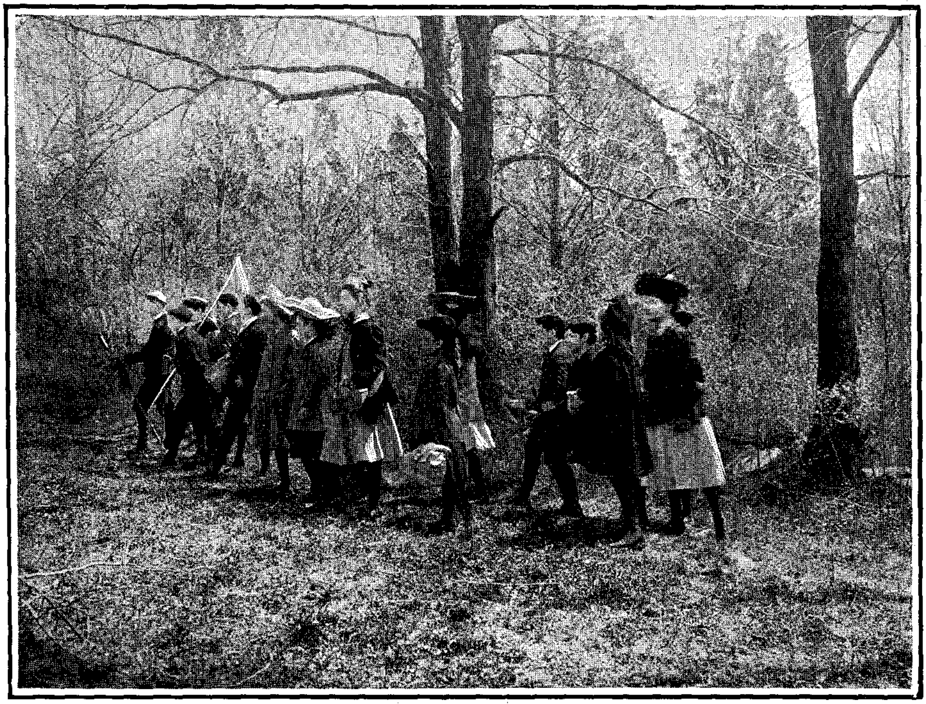
Usually, however, the excursion is more specialized, and certain lines are laid out, to be followed to the exclusion of many other things by the way. The opportunities for excursions in New York City and vicinity are exceptional. For nature study, Central Park affords abundant chances for walks to study the birds and squirrels, the sheep in the pasture, the animals of the Zoo, the trees, leaves, and seeds, seasonal work in the open air and weather records at the Arsenal, and, not the least of all, the many evidences of glaciation and weathering.

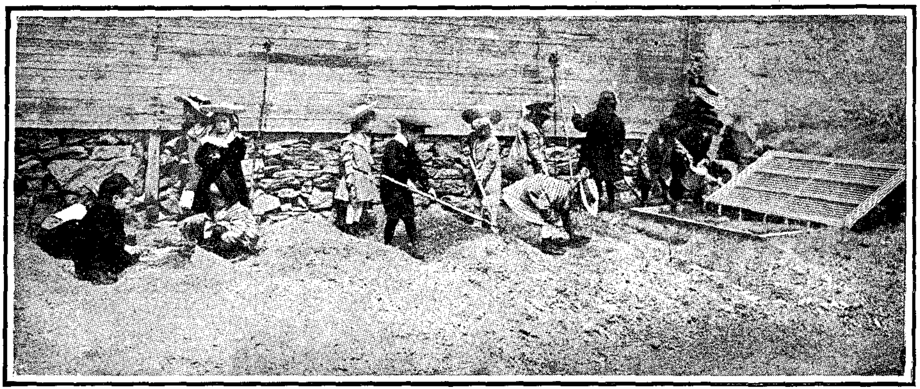
For further nature study we are very convenient to the country of New Jersey, New York, and Long Island, with their manifold opportunities for work in botany, zoölogy, and geography.

Here the plant and animal life of pond, field, and woods is studied at first hand and material gathered for further use in the class-room. When the children are interested in the story of the formation of the earth, we find about us unusual evidences of different stages of its existence in the old crumpled rocks of Manhattan Island and the more recent rocks on the Jersey side. Here we find the results of the volcanic intrusion that formed the Palisades, see some effects of the great glacier, and trace out some of the physiographic changes recorded there and still going on in the form of weathering and erosion.

Many lines of outdoor work deal with the seasonal aspects of nature. Better to understand and sympathize with the varying activities of plant and animal life through the seasons is one of the largest functions of nature study. With this in view, excursions are taken to the country in the spring and autumn to observe the conditions of life and the changes in preparation for the coming season. The birds, insects, reptiles, amphibians, and mammals, as well as the lower forms, contribute their share to the seasonal story spread out before us for perusal and comparison with that of the previous season. The environment of plants and animals is noted, their struggles and adaptations are discussed, and, where possible, similar surroundings are arranged in the class-room so that life



OFF TO THE WOODS



PUTTING IN THE SEEDS

forms may be at hand for study during the following weeks. The changes in topography, such as the gradual movement of a sand-dune, the enlargement of a brook valley, or the filling in of a pond by vegetable growth, are noted as parts of the constant changes going on about us. All this work is supplemented by trips to the museums of the city, of which we are justly proud. At the American Museum of Natural History we find innumerable fields for industrial and natural history work. Here, as well as at the Aquarium and the Zoölogical Park, the environment of various groups of animals is reproduced very accurately, from the nesting-place of the robin in the apple-tree to the haunts of the bison and the deer. At Bronx Park are the Botanical Gardens, the Conservatory, and the Museum, with their outdoor and indoor botany and the industrial side of plant life such as the different stages in the growth and manufacture of cotton, flax, turpentine, and medicines. The value of these institutions is greatly enhanced by the co-operative spirit of those in charge. They furnish guides for classes, set aside the lecture-room with a stereopticon talk, and donate materials for school collections.

The industrial world gives many opportunities for the children to see and understand its life by participation in some of its realities. Nowhere in the world, perhaps, is more of the spirit of commerce shown than in the incessant activity in our harbor, where we find so many varieties of vessels leaving their cargoes of freight and humanity or preparing for their long journeys to various parts of the world. We enter also into the activities of flour mills, grain elevators, silk factories, sugar refineries, potteries, cracker factories, and other industries.

One industrial trip from which we have obtained much help has been that to the dairy farm. This was chosen because it is a typical industry of the State and so formed the nucleus of work upon the industries of New York State in geography. Furthermore, it is available for close inspection, and the pupils are interested in the product of the dairy, although many are ignorant as to the relation between the grass in the meadow and the milk in the bottle at the door. The day at the farm is always full of live experiences. From the train the pupils discover many evidences of important industries by the way. At the dairy they follow the course of the milk brought from the barn, see how it is strained, bottled, capped, packed, and stored in the refrigerator car on the track ready for the trip to the city. The washing and sterilizing of the bottles and the extreme care to keep everything clean are noted. The care of the cows in pasture and barn shows the necessity for hygiene among the animals. The processes of separating the cream and making the butter are followed out. During the day the pupils are also gaining real conceptions of the size of an acre by estimating, then pacing and measuring to correct the first estimate, as they find in most cases that their ideas are very erroneous. Many other ideas are carried back to school for further use in mathematics, geography, and domestic science, and the pupils have had a first-hand experience with processes which before were mainly words. Thus they are left better equipped to interpret other industries about which they read or study.

Sometimes a single excursion will furnish material for the work of a grade for many weeks. A trip taken by children nine years of age in connection with the study of "Robinson Crusoe" is a good illustration. Preceding the trip, part of the story was told the children to the point where Robinson begins a fortification, and certain points in the story, such as his use of wax and the kind of fortification he built, were developed. When they were ready for the excursion, they had in mind the following purposes: to pick bayberries for candles, to gather sticks for Crusoe's fortification, to see piles at the ferry and get ideas of his use of logs, to gather seeds for the nature study collection, and to see birds in which they were interested. On the excursion even more was accomplished than had been planned for, and abundant material was obtained for use during the following weeks. In English they wrote compositions and found words for songs and spelling lessons; in music, original songs were written; in manual work, the sticks were prepared for the fortification; in art, sketches and models were made; in mathematics, tables of weights and measures were used; in nature study, the seeds and birds found were discussed; and in addition candles and apple jelly were made from material gathered, and were used at luncheon given to another grade.

The main values of the excursion are: (1) it deals with processes and products at first hand, giving a basis of experience, and therefore more participation on the part of the pupil; (2) it is vital and interesting because the child is brought, not merely to the object, but into relation with it; (3) it gives motive for many phases of work to be utilized in several studies, and it is true economy, as it gives a reality to the subject in hand which much more time spent reading *about* these things could not give; and (4) not the least desirable is the social side, which increases the desirable relations between the teacher and the pupils and the children themselves.

"POLLYWOGS"

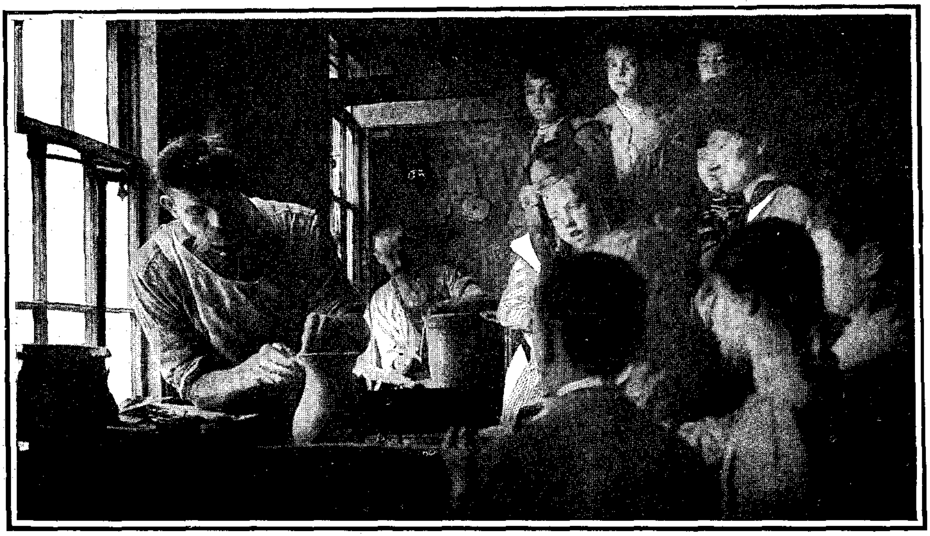
SEEING HOW THE BROOK WORKS

Perhaps no subject shows the influence of contact with the outside world more than that of mathematics, so often dry, abstract, and confined to the covers of a book. The question of the water supply of New York City is full of interest. After the problem has been discussed, the pupils are ready to spend a day in the Croton region, examining the valley which supplies the water, and observing the dams and aqueducts. This gives an impetus to weeks of vital work upon the volume of water used, the amount furnished, and the precipitation during rainfall. The question of water-pressure upon the dams and standpipes is closely connected with these problems. In a similar manner, the ventilation of the school supplies real work on the volume of air and air pressure. In the garden the beds and paths are planned and laid out; areas in the park and country are mapped and surveyed. Thus, by participation in the activities necessary to produce these maps, the children learn how maps are made.

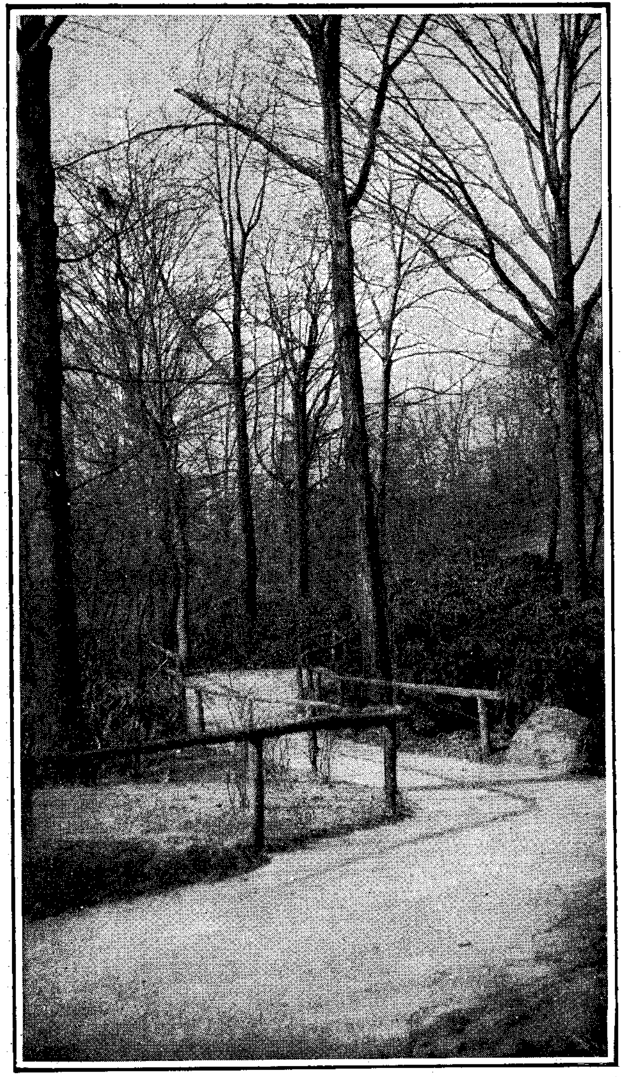
These are but suggestions of the manifold ways in which this subject is made more interesting and vital, and by means of which the children gain a real basis upon which to build mathematical concepts.

In all this work the camera often proves a valuable assistant. In the hands of both teacher and pupil it serves to record conditions at the places visited so they may be better described to other classes after the trip, and it serves as a review for those who went. The camera club furnishes many opportunities for outings that form the basis for the learning and application of the principles of exposure and composition, which a little experience shows are so necessary. When the children realize, even to a limited extent, that success cannot be attained by snapping at everything, but by patient, careful, orderly work, they have taken an important step toward real success in any line of work. The recognition of what is good composition in art never becomes so vital as when one is able to select from the infinite variety of objects about some bit that is pleasing to the eye, and then transfers to the photograph the lines and groups in the form of an idea of composition. This sharpening of the vision to a better appreciation of the beauties about us is the best fruit of the whole work.

Outdoor play is an important feature in the life of the city child. The school yard, though small, gives opportunity for tennis and baseball practice in good weather. The roof garden is a never-failing resource for games, ball practice, tennis, and basket-ball in cool or inclement weather, and there are very few days in the whole school year when this is not in use many hours of the day.



HOW POTTERY IS MADE



A STUDY IN COMPOSITION BY A FOURTEEN-YEAR-OLD MEMBER OF THE CAMERA CLUB

Here we have the advantages of plenty of air, protection from the weather, and the lack of restraint which accompanies the outdoor feeling.

Never before has so much use been made of the school garden as a means of furnishing profitable and enjoyable employment to the pupils. Of course the disadvantages are many. We must often contend with poor soil, cramped quarters, and little sunshine, but even so it is of greatest value in bringing the children into close contact with the soil in preparation for planting and in the caring for the plants to maturity. The children find illustrations of many of nature's processes and are glad to be allowed to spend extra hours, before and after school, tending their little plots of ground. Groups of pupils raise the common grains, bulbs, garden truck, and wild flowers, usually in connection with the class work, but often just for the sake of growing them. Some of the garden products that do not mature in the spring are cared for through the summer by the janitors, and when school opens the children are ready for the harvest. Plants and bulbs are carried through the winter in cold-frames, and a project with a plot of winter wheat gave material for observation and care of the grain all winter in connection with the study of agriculture.

In addition to activities along these lines of nature study, mathematics, and manual training, the garden gives practical illustration of the best social life. The children learn respect for others' property and care for one's own, and also self-control when not under surveillance of the teacher. They are at the same time unconsciously finding ways to use their long summer vacation more profitably.

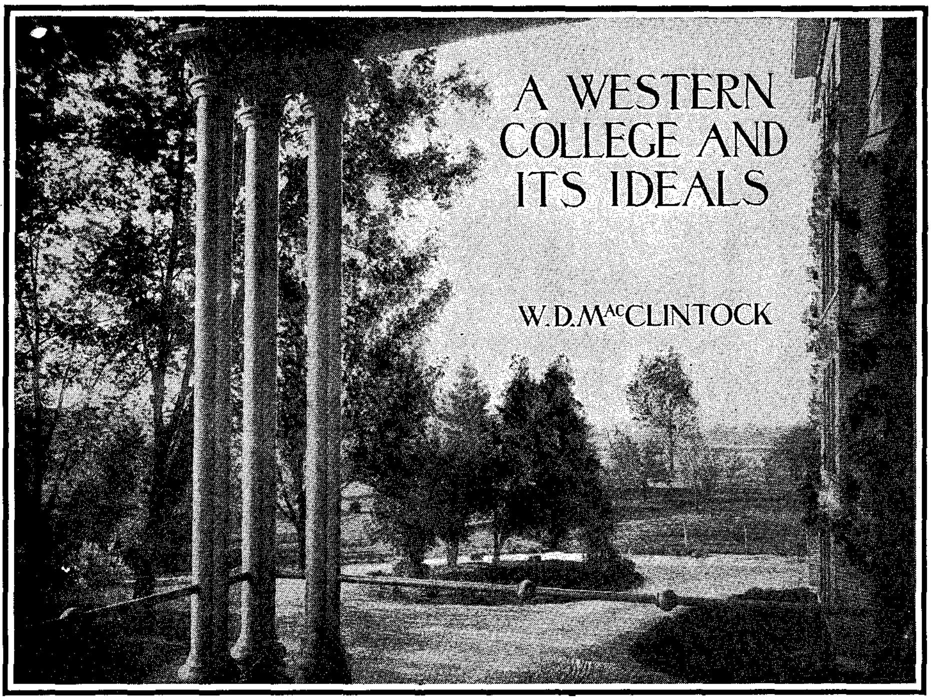
During the summer vacation the pupils are encouraged to carry on some of the most congenial of these lines of outdoor work—that the summer may not be spent in play alone. Rest from the year's work is much better gained by following some lines of congenial employment, especially those that show such visible results.

When the children return to school,

they are glad to have something to show for the summer's life, and they like to share their gains with the other pupils and teachers.

The increasing use of outdoor life in all our school life is the result of a growing belief that education must rest upon experience, upon contact with and participation in the realities of life. Only in this way may the pupils be really prepared to enter into the life about them.

ENJOYING THE GARDEN PRODUCTS



A WESTERN COLLEGE AND ITS IDEALS

W. D. MACCLINTOCK

IF one were constituting an ideal place for the training of young people in their later adolescence, one would ask for a beautiful spot of earth where nature is inspiring, for an intellectual atmosphere naturally and rather severely studious, for a social life democratic, unluxurious, courteous, and helpful, and for a moral and a religious spirit which should without forcing produce reverence and love for the benevolent order of the world. One would hope to add incentives for joyous physical health and play and a passion for doing all things in the spirit of art.

These summaries were deepened upon me by recent reading of Wordsworth's plea for reform in the college life of his day—a life emulous, trivial, irreverent, and with instructors and students entirely out of harmony with each other:

"Yet I . . . could shadow forth a place
Whose studious aspect should have bent me down
To instantaneous service . . .

Toil and pains
In this recess, by thoughtful fancy built,
Should spread from heart to heart; and stately groves,
Majestic edifices, should not want
A corresponding dignity within.
The congregating temper that pervades
Our unripe years, not wasted, should be taught
To minister to works of high attempt. . . .
Youth should be awed, religiously possessed
With a conviction of the power that waits
On knowledge, when sincerely sought and prized
For its own sake, on glory and on praise;
If but by labor won, and fit to endure
The passing day, should learn to put aside
Her trappings here, should strip them off abashed
Before antiquity and steadfast truth
And strong book-mindedness; and over all
A healthy sound simplicity should reign,
A seeming plainness, name it what you will,
Republican or pious. . . ."

—*The Prelude.*

This is a part of the poet's dream of education coming from that great revival of all things natural—the romantic movement of the eighteenth century. The ideal would make schools religious, studious, democratic, and simple, wherein reverence for teachers is founded not upon authority ("blind authority beating with his staff the child that might have led him"), but upon a loving mutual respect.

Wordsworth felt that such a college offered students a real life, not merely a preparation for life, and would send its students away lovers of truth, genuinely pious, believers in human equality and in basing honors upon merit only, and free from the moral diseases arising from personal indulgence and living upon the services of others.

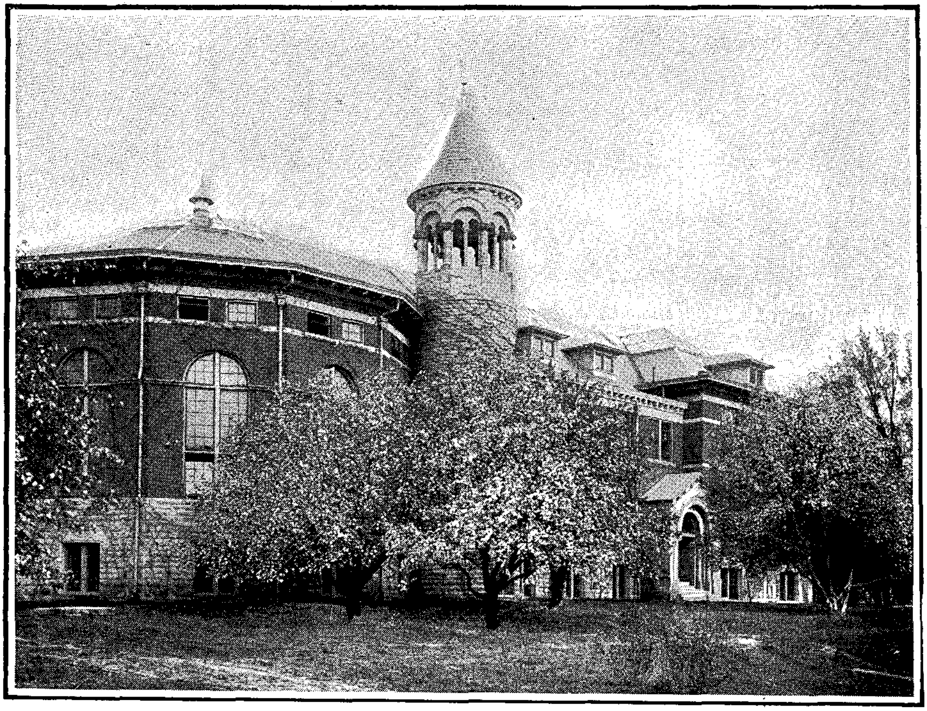
As if in almost adequate fulfillment of such dreams, a company of the serious makers of the essentially American civilization of the rich Ohio Valley established at Oxford in Ohio some fifty years ago a college for women with the same high religious and intellectual purposes. Its buildings crown a fine hill and look down into a sweet valley at the foot, and far away over the slightly rolling, fertile country "teeming with villages." This hill is the center of a splendid estate of two hundred and thirty-two acres, made up of a great grassy meadow and golf links, of a noble woodland and of wooded banks where flowers and birds come early. A generous brook wanders down the valley, stopping on its way beneath the main building to make a pretty lake. Along the whole rear of the place slip the quiet waters of the Tallawanda under tall white sycamores.

Here are many of the advantages that poets and teachers have coveted for the young—quiet, the blessed country and its air, trees, birds, and flowers, the flowing beauty of the seasons, and easy contact with the deep soul of nature.

Western College has a simple, unpicturesque, but noble history, is fairly endowed and equipped (using the best modern colleges as standards), is legitimately aspiring and clearly within the stream of educational development, of enlarged endowments and great usefulness in the education of women.

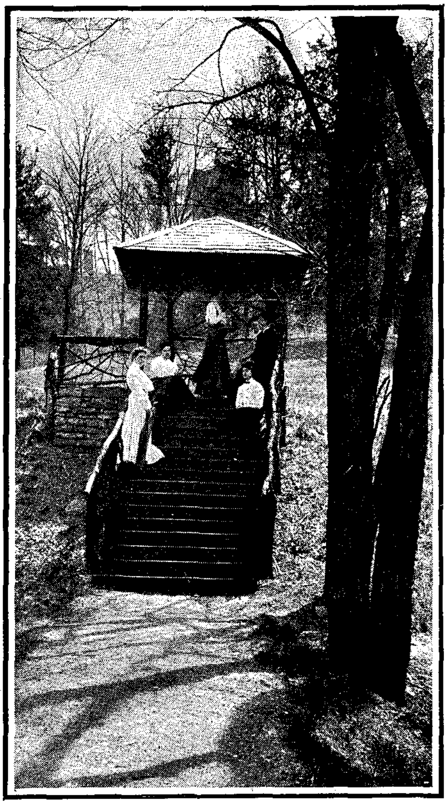
The College, though religious, is nonsectarian, with a trusteeship free from prescription or dictation. Its student constituency is National and not local; and its traditions fit it perfectly for giving effect to the latest ideals of the "simple life" in matters educational. Its distinctive type may be said to be that of a combination of sound mental training, distinctly religious atmosphere and education, social culture from a religious motive, and a notable discipline in practical self-helpfulness.

Some such ideal lies, doubtless, in most educational institutions, but it seems easier to carry it into effect here



ALUMNÆ HALL

than in the larger and richer colleges. These costly institutions and those in great cities or in connection with large universities suffer from unacademic diversions, from the inevitable false standards set by the careless rich. The young must be taught, of course, to live a simple, rational life under any and all circumstances, by the conscious choice of things worth while and by the artistic ordering of their lives. But it is well that this teaching and choice should be made where the temptations to personal indulgence are not too numerous. Here in the country, where there is, nevertheless, full provision for libraries and laboratories, where the instructing staff is the product of our best institutions of learning, and where there is easy access to music and pictures in the cities of Cincinnati, Hamilton, and Dayton, such a cultivated choice of the elements in a life of reason would seem easy to inspire, and learning, together with unworldliness, would seem a natural product of the teaching.



A CORNER FOR LEISURE MOMENTS

Western College was the first offshoot of that heroic tradition in women's education begun at Mount Holyoke by Mary Lyon in 1836. Here we had one of the two or three most notable gifts to the education of American women in the nineteenth century. The whole educational idea, the president and entire faculty, the course of study and methods of teaching, and even the scheme of practical life, were taken from South Hadley to Oxford when the College was opened in 1855. The trustees and faculty felt that they were creating a Western Holyoke, and the constant intercourse and exchange between the two schools was like that between a sympathetic mother and her daughter. Four other schools were similarly derived and influenced—Lake Erie College, Painesville, Ohio; Mills College, California; Huguenot College, South Africa; and, finally, the noble lady of the Wellesley woods.

Mary Lyon's working principles may be thus summarized: to provide a place wherein women might have the same elevated mental life as men, and therefore the same curriculum of study, exacting the same severe discipline; that religious training and personal piety should characterize teachers and students; that a distinctly evangelical spirit should pervade the school and young women be trained for active religious leaders; that the graces of refined womanliness should be constantly taught; that courtesy and mutual helpfulness should overspread the school; and, finally, that girls should perform a large part of the labor needful to care for themselves, partly for the sake of economy and partly as an aspect of the needful training of women.

As far as this type of school can be differentiated from others, it seems to me to have appealed increasingly to the well-to-do, serious-minded, responsible middle-class American family, and to have produced women who take easily leadership in educational, religious, and philanthropic work. The Holyoke tradition has been greatly modified in the

East in at least four directions—in the enriched curriculum, resulting in a high differentiation in the training given; in the vast increase of numbers, with the consequent breaking up of the common college spirit and the introduction of many grades and sets of students; in a decline of the amount of time given to religious work and the immediate personal claim of religion upon students; and, owing to the increase of wealth and the number of students unaccustomed to physical labor, in the abandonment of "domestic" or practical work either as a means of support or a part of the educational idea.

In these particulars Western College, while responding to the changing ideals of the times in many ways, has seemed to me to keep more of the spirit of Mary Lyon than her Eastern sisters. It is a case in which remoteness from the endowment centers and the over-stimulus of strong competition has not been an unmixed evil. For now that it is clear again that the distinctly "small" college, rightly equipped, is still an unrivaled place for training young people, and now that the Arts and Crafts movement has reinstated hand work and practical living as the very corner-stone of education, a college like Western finds herself in the very center of the stream of educational tendency.

Western is indeed a "small" college, though it has at the present writing 243 students. But a "small" college is an idea, an educational condition, not a matter of enumeration. It is a school wherein there are no fixed sets, cliques, grades, or large divisions of students, and wherein there can be, therefore, one common community ideal and spirit. As soon as a college grows large in numbers or finds itself surrounded by many professional students, it at once breaks up into many "colleges," due to social, financial, and professional motives, and it is impossible longer to have common waves of thought or feeling.

The advantages of the "small" college are often stated as better teaching, concentration upon definite studies, contact with the greatest teachers the

EXERCISE AND RECREATION

institution affords, and more personal oversight in the matter of manners and morals. But it can be asserted that the greatest benefit lies in this community life and spirit. Something between two hundred and three hundred students seem enough to give the proper feelings of size, importance, and variety to the institution, yet keep a really workable group for such common interests.

Though not peculiar to Western College, it is a deep pleasure to observe here, in good American soil, the working of the principle that women shall have access to all the learning open to men, shall be held responsible to the same mental standard of scientific and philosophical uprightness, and be given the same opportunities for originality and freedom of choice. There is something peculiarly energizing and disciplinary about Mary Lyon's methods, and when combined, as at Oxford, with adequate facilities for work in libraries and laboratories, under well-trained instructors, and with an absence of unacademic diversions and over-luxurious social life, they result in sound and dependable learning and in intellectual self-respect and courage.

Mary Lyon and her teachers were passionately religious; Mount Holyoke was founded from religious motives; the school was characterized by definite religious teaching in class, many devotional services, and an eager desire for the salvation of its students. All this was transferred to the West, where it coincided with the almost feverish spiritual and ecclesiastical activities of the Ohio Valley about the middle of the nineteenth century. It doubtless went too far, and must be charged with the mistakes which always attend extreme evangelical teachings in unsophisticated communities. But it unquestionably helped to create at Oxford fervent piety, strong missionary zeal, and an eager desire to serve in the salvation of men. The whole history of the College glows with this passion on the part of the management and instructors to persuade students to make their personal choice in religious matters and exhibit it in their daily lives. At the present time this is continued through the daily chapel service, sermons at the College on Sundays, missionary society activities, classes in the study of the Bible as required work, voluntary religious service in a living Christian Association, and in the prayer-meetings of the separate classes. Nearly ninety-five per cent. of the present membership of the College are members of churches. But no account of the religious services seems able to suggest the pervasive religious spirit of the place, or the satisfaction of students in this atmosphere.

Another item in the tradition here being traced, and one most noticeable in the practice at Oxford, is the conviction that the College should train its students in the serious and refined arts of living together, and not leave this important matter to the accidents of the students' personal experiences or the certain drift of all communities merely intellectual toward social rudeness and distrust.

This training in the elements of a refined social intercourse creates a striking democratic atmosphere at Western, due first to the religious spirit at the College and a consequent discipline in social respect and the comradeship of a common family life; due again to the "domestic" practice of the College, which brings all students together in actual work which needs to be done and whose product each one shares.

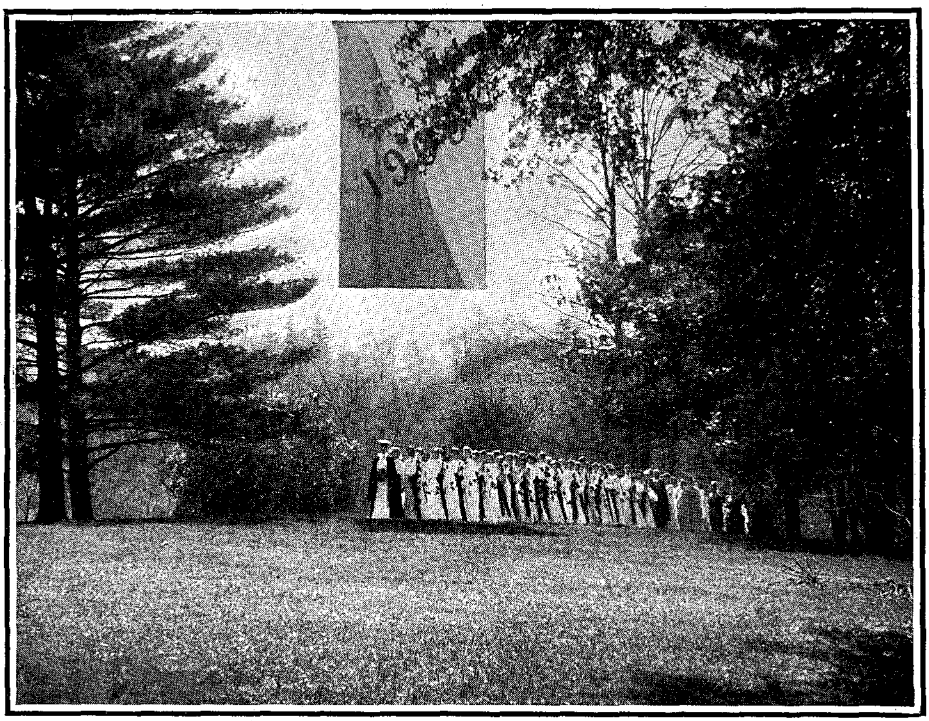
The College has a distinct system of training in courtesy and the manners of a cultivated society. Each college class elects a group of teachers as its chaperons, and these remain together throughout the stay of this class in college. These particular teachers become friends and mentors to the class in all matters of social propriety and grace. Each of these teachers is, moreover, the head or "mother" of a group of ten girls who eat together and form a small company for effective social training.

Another distinct Western feature is the institution of "Hall," where once a week the whole student body and faculty meet for a democratic discussion of the every-day life of the College, and where both the serious and the lighter aspects of college life are discussed freely by all who care to take part. It is easy to see how, in the phrase of the place, rudeness, boisterousness, and crankiness are not "the Western way."

A feature constantly emphasized throughout the whole Holyoke succession is the idea that an educated Christian woman should be efficient in social service. This was emphasized from the beginning by the unusual sacrifices of teachers who came from New England on the smallest of salaries and worked with meager physical equipment. It has remained as an ideal for all members of the College, and justifies the boast of its friends that a spirit of mutual kindness, of readiness to lend a hand, is as natural a product of the place as its devotion to study or its "healthy, sound simplicity."

From our present moment of college development perhaps the most conspicuous feature of the older Holyoke principle, transplanted to all her descendants, was that the students did nearly all the practical domestic work needful to care for themselves. This was done originally from motives of economy, in order to provide education for strong, serious girls of small means. At the same time, from the very beginning, Miss Lyon and her successors believed that it was wise to teach young women to make and care for their homes, and that such work in the school would keep all its members serious, simple, and socially equal.

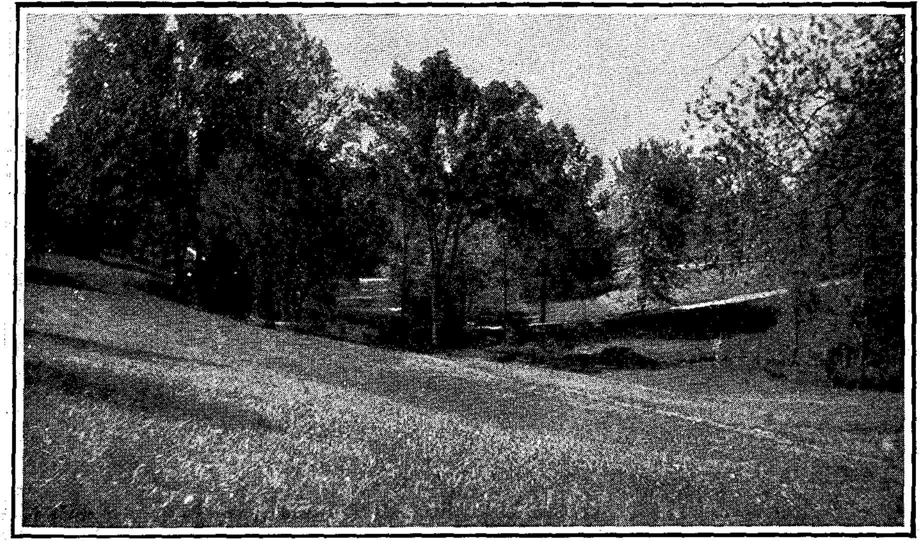
To the present writer it seems that Western College is to be greatly praised, or at least congratulated, for having kept this original idea through her growth in wealth and cosmopolitan culture. For now she finds herself in sympathy with the newest social theories as to the union of hand labor, art, and intelligence. All she needs now is to do consciously and scientifically what she has long done of necessity, to make her daughters as advanced socially as the disciples of Ruskin and William Morris. The very center of Morris's teaching is that it is the business of each of us to build and adorn a house for our physical and social comfort and our artistic joy. This requires labor. Those who use and enjoy the house should perform the labor. But this must be accomplished joyously and under the principles of beauty. It is



TREE DAY

the same with the life of the house after it is built. Cooking and serving meals, cleaning and arranging furniture, conducting the social life of the home, if these be done skillfully and beautifully, result in social and spiritual elevation to those who use them.

Passing, therefore, beyond the first necessity for domestic work in the College, it now keeps it for these educational reasons: to let young people know exactly what human labor is and what it costs; to let them work at things they see needing to be done; to teach them to mingle design and legitimate ornamentation with their work; to make them social by equality in labor and the approval of merit; to give them actual knowledge of the nature and uses of materials and skillful ways of household enterprises; and to produce noble self-respect by the absence of "servants" and by the consciousness of the ability to care for themselves in all essential matters. This can be done in a family better than in a school; and among schools only in a "small" college where there is a family feeling and no breaking of the school into groups of pronouncedly different social and financial inheritance. With the unfortunate passing of nearly all industries away from our homes and their inability to do the entire training needed by those who are to establish and direct homes, the school must take this as a part of its duty. Because it has kept its heritage all these years, Western College is in a position to exhibit the educational ideal of an almost equal attention to practical, social, spiritual, and intellectual disciplines.



A GLIMPSE OF THE FOOT-PATH

MIDSUMMER

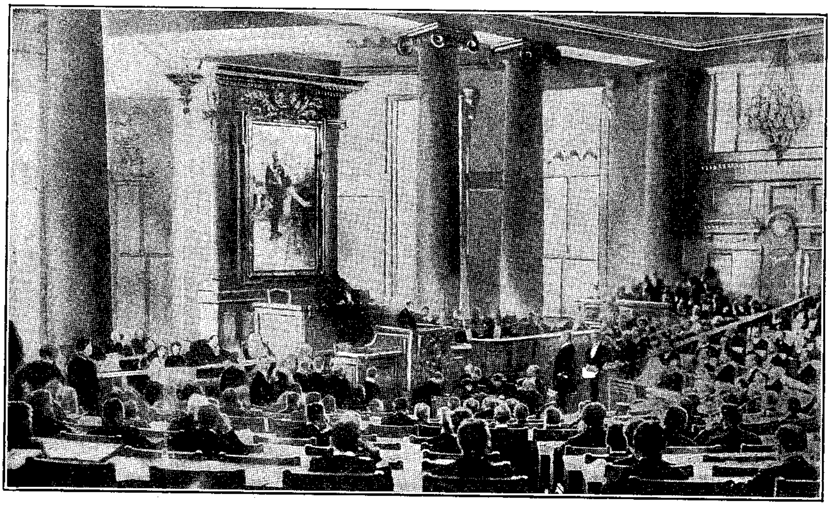
BY JOHN HUTCHINS

The haze hangs warm where sky and mountain meet,
And Earth's full pulses throb with fervid heat.
Rich harvests bend, while little airs, at play,
Waft scent of clover blooms and new-mown hay.
July's rank verdure lies on field and wood;
Midsummer's here, and life is at the flood!

THE DUMA AND THE CABINET

PROMINENT FIGURES IN THE CONTEST FOR REPRESENTATIVE GOVERNMENT IN RUSSIA

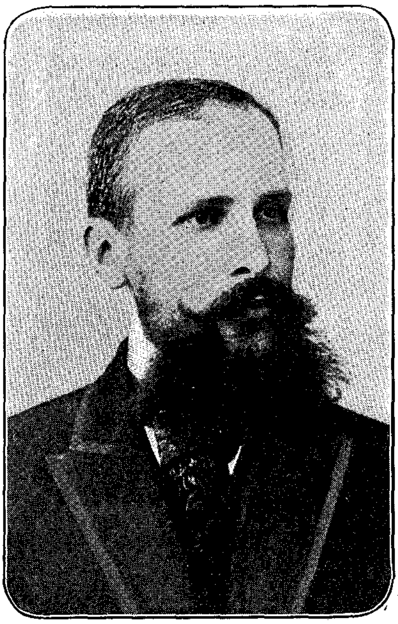
PEASANT MEMBERS OF THE RUSSIAN DUMA



THE RUSSIAN DUMA IN SESSION IN THE TAURIDE PALACE AT ST. PETERSBURG

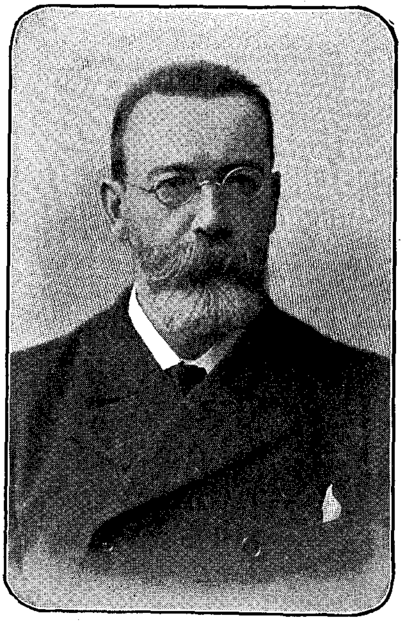
IVAN GOREMYKIN

President of the Cabinet and Second Russian Prime Minister. The new Premier began his official career in the Ministry of Justice, finally becoming Assistant Minister. From 1895 to 1899 he was Minister of the Interior, the coronation of the present Emperor (1896) occurring in that period. In 1897, under the Goremykin administration, some oppressive laws were relaxed, among others that controlling the residence of Jews: henceforth Jews who had a university education might live anywhere in Russia. Despite this, while nominally a Liberal of conservative leaning, the present Premier is suspected of being something of a reactionary. He has already spoken in the Duma; Cabinet members appear in Parliament when announcing or explaining Government measures.



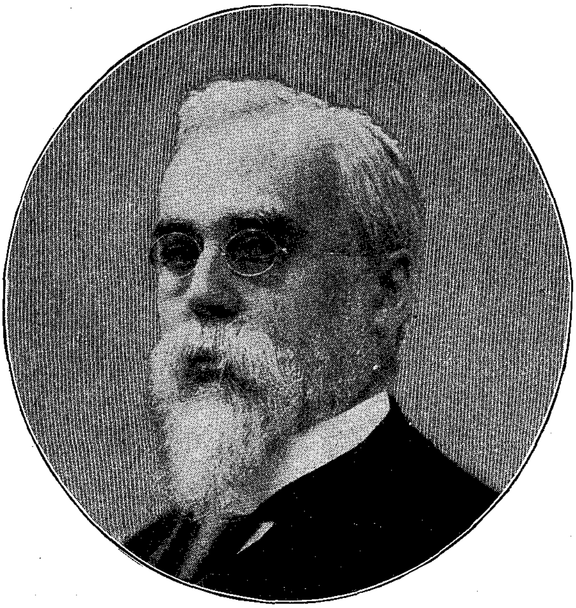
PETER STOLYPIN

Minister of the Interior in the Goremykin Cabinet and far less a reactionary than was his predecessor Durnovo, in the Witte Cabinet. The present Minister of the Interior is believed to have a thorough knowledge of the actual political situation.



DMITRI SHIPOV

A Liberal Centrist. Member from the Moscow Zemstvo, or provincial council, of the Council of the Empire, the Upper House of the Russian Parliament, and frequently mentioned in connection with the next change in the Premiership.

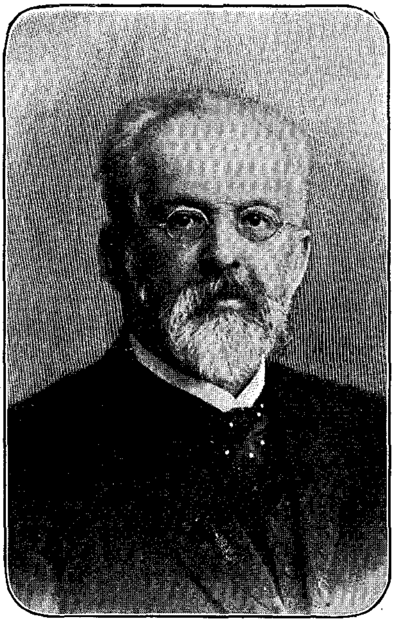


SERGEI ANDREYEVICH MUROMTSEV

President of the Duma. Formerly Professor and Pro-Rector of the University of Moscow and editor of "The Juridical Messenger." A writer of international reputation on legal and sociological topics. In politics Professor Muromtsev is a Constitutional Democrat or Radical. He is believed to be the choice of many for the position of Prime Minister; a position which he would well fill, if his career as President of the Duma is an indication of his executive and administrative ability, of the peculiar detachment of mind and policy which he represents, and of a consequent independent, courageous action, always tempered by sound judgment.

PRINCE DOLGORUKOV

Vice-President of the Duma. A well-known Russian landowner and statesman. A Constitutional Democrat in politics, but with a very considerable influence outside of his party, for he is a good example of the well-born, well-to-do, educated Russian, the "scholar in politics" and the active man of affairs.



IVAN ILLYITCH PETRUNKEVICH

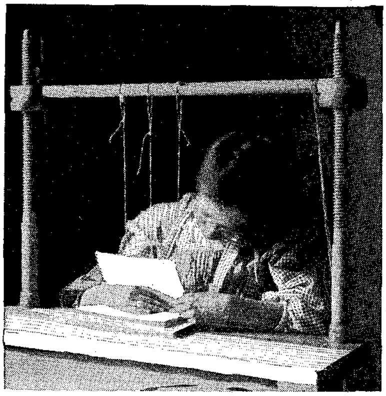
Perhaps the most prominent man in Parliament. A Constitutional Democratic Duma member from Tver, and long identified with the Tver zemstvo, where he has rendered great service as a sane and fearless champion of the rights of the people. He would be a logical candidate of his party for the Premiership.

ALADYIN, THE PEASANT LEADER

The portrait shows this peasant leader in the English dress which he wears since his eight years' sojourn in England. He speaks English fluently, and was the guide about the Duma Chamber of the Hon. William J. Bryan when the latter recently visited St. Petersburg.

RODICHEV AND NABOKOV

Two of the most prominent Radical party leaders and orators



AT THE SEWING-FRAME

AN OLD CRAFT IN THE SCHOOL-ROOM

BY CLAIRE MARTHA COBURN

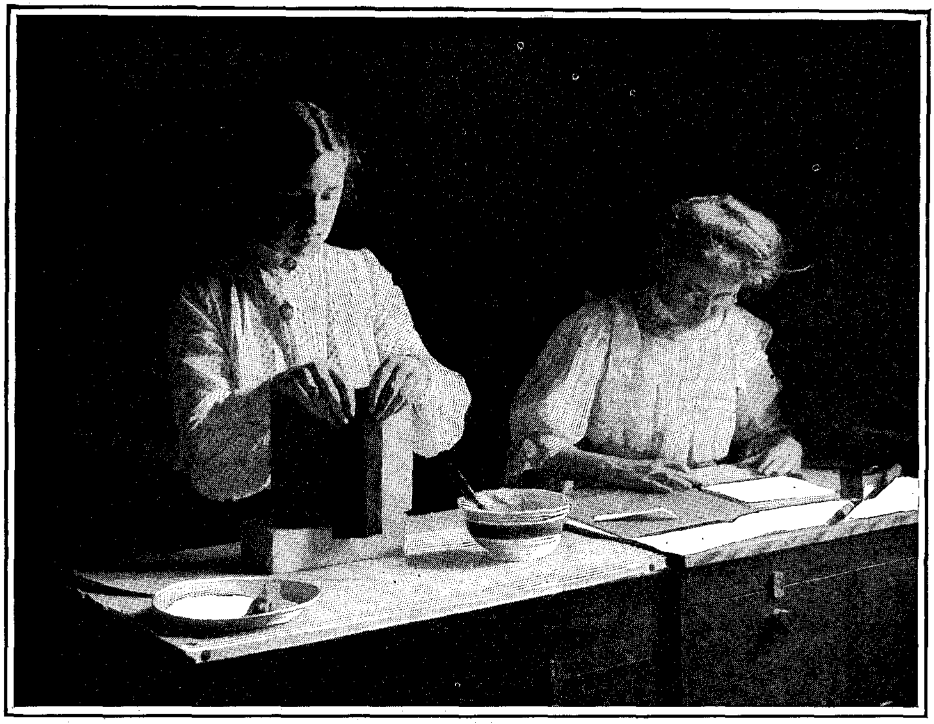
PHOTOGRAPHS BY
BALDWIN COOLIDGE

A SOJOURNER in the city of Haverhill, Massachusetts, during the last of June, might have visited an exhibition unlike anything ever held before in the United States. A modest little school-house in the old town stands not far from the building where the poet Whittier received his early education. Here the visitor might enter and mount to the upper story. Surely this large, sunny room lighted by windows on three sides is no ordinary class-room. Along the sides are high benches, with lockers built in like drawers, and tall stools. The center of the room is given over to large presses supported by frames. A glue-pot and a gas stove attract your wandering glance. Why are these numerous tables neatly stacked with books on dress parade, radiant in parti-colored marble paper with leather corners and backs? Why are a half-dozen girls busy at the benches or presses? Some are working at tall spindles, sewing together piles of printed sheets. Others are industriously folding sheets or bending over the presses which contain unfinished books. The fresh green stain of the benches and presses lends a pleasant note of color. Obviously, here is a well-equipped bookbindery in operation in a school-house.

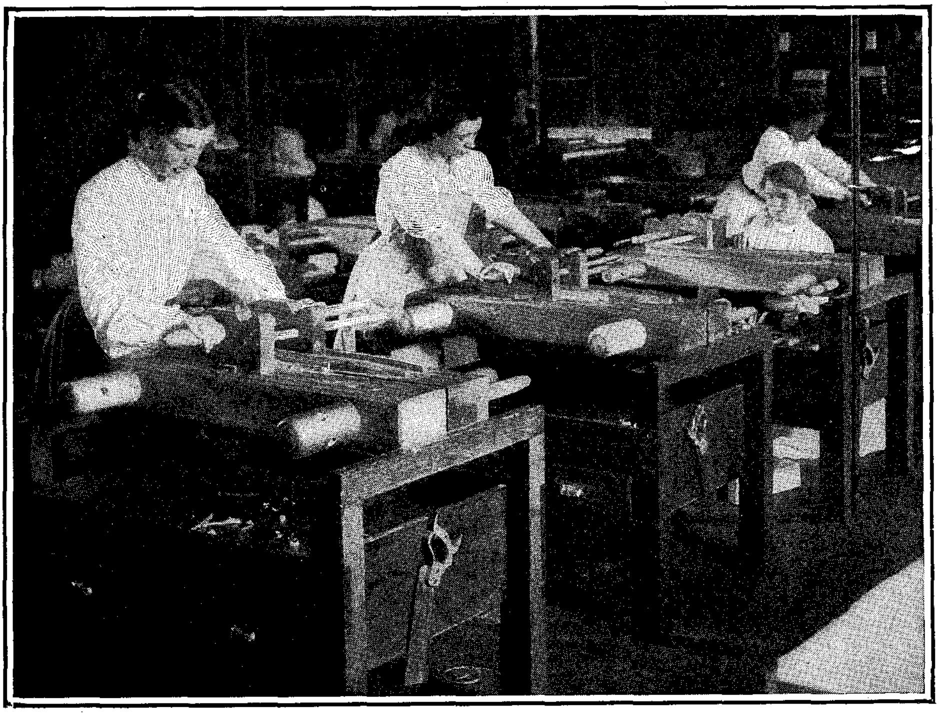
Over two thousand years ago the Chinese philosopher Confucius laid great stress on the need of bodily exercise and manual labor for his pupils. Long before books were actually printed, bookbinding had developed as a mediæval handicraft. Yet the introduction of bookbinding as a form of manual training into the public schools of the United States dates back only to last February. The novelty of this fusion of ancient theories and handicraft for modern educational ends is nowhere near as significant as the proof that young school-girls can bind books which are thoroughly worth while. They are made to feel that their books, though simple in finish and unadorned with blind or gold tooling, have a beauty which comes from strength, neatness, and accuracy in every detail.

The introduction of this handicraft into Haverhill classes is the work of Mr. Stanley A. Holmes, the Superintendent of Schools.

Mr. Holmes faced a twofold problem. Though possessed of the germinal idea that this highly developed craft could be modified for school-children, he could find no precedent for such a course in the public schools. Moreover, he discovered how few bookbinders have thoroughly mastered the forty-odd processes which it takes to make a book from start to finish, and could abridge and simplify the work for young girls. Any one can go into a bookbinder's studio and slowly and patiently learn to "forward" and "finish" a book. For the layman, unfamiliar with these technicalities, it might be explained parenthetically just here that "forwarding" includes all those preliminary processes after sewing which prepare a book for its cover. "Finishing" is the ornamentation of the sides and back of a book after the covers are on. But it is a totally different matter to reduce the craft

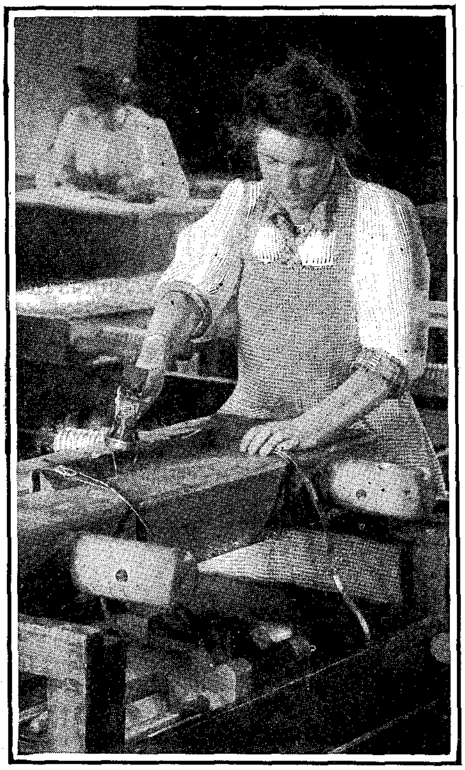


PUTTING IN THE LEATHER BACK AND LINING THE INSIDE OF COVER



CUTTING BOOKS AT THE PRESSES

to its simplest terms in a series of progressive lessons so that a fourteen-year-old girl can bind a book. Since Mr. Holmes knew that Miss Mary Crease Sears and Miss Agnes St. John combined the definite training of art schools with study under celebrated foreign binders, he approached them for suggestions. As the result, he learned that for some years these bookbinders had recognized the possibilities of the craft for school-children, and had partially mapped out a series of elementary lessons which have become the foundation of the work at Haverhill.


ROUNDING THE BACK OF A BOOK

Bookbinding and sloyd have much in common in aim and results. In both forms of hand work vigorous and free muscular movements are possible. Some of the processes of cutting and measuring in bookbinding train the students in accuracy of eye, strength of fingers, and deftness, just as sloyd does. In the Haverhill schools, as in every superior bindery to-day, the need of trueness of every line is emphasized. The finest result, however, is the victory of the pupil who begins to love good work for its own sake. Again as in sloyd, these girls were taught to make an object of use which they could watch grow step by step. Furthermore, the response to the imaginative appeals within the covers has been gratifying. The girls have covered an illustrated edition of the "Legends of King Arthur." Of course the girls have read the book. It was not bald information thrust down their throats, but tales from the land of Glamour and Golden Deeds. Their enjoyment of the story added zest to their task. Moreover, they were to own the book later. Each of the nine different classes has used a different color of paper and leather for the books, a detail worth mentioning because of its appeal to the children.

"Yes, it is all very interesting," some canny member of a school board will say. "But what practical application can a girl ever make of bookbinding either in her home or in the business world where she must earn her living? Does it tend to offer as much of a field of usefulness as cooking and sewing?"

From the distinctly utilitarian point of view, a knowledge of bookbinding has not the same practical application in the home life of a girl as cooking or sewing. Yet it is practical in both its direct and indirect training. The processes of sewing, cutting, and pasting that are used in bookbinding also have a part in the daily life of most women. It seems a small thing, but every bookbinder will tell you that the average woman cannot even paste or glue with skill and neatness. It is a mooted question whether the school board should give instructions in trade principles, but it cannot be disputed that girls who have learned the craft of bookbinding are better fitted for work in binderies which turn out commercial work. A prominent binder who owns a large business establishment recently said that he was obliged to give the women who worked for him all the instruction they ever had. With some previous training they would be much more valuable to him, doing better work and receiving more compensation.

In response to the natural inquiry as to what progress a child can make after she has once bound a book, the instructor will immediately explain that this elementary course has taught only forwarding. The finishing of a book offers unlimited opportunity for advanced courses which might extend into the high school. All that a pupil has learned about drawing and design could be directly applied to making a suitable pattern for the cover. These more advanced stages of cover designing and "tooling" of the leather, as the tracery of line and gilding are called, may be developed indefinitely. Advanced pupils could learn to repair and rebind school-books and thus help to turn back to the school part of what they have already learned at public expense. The mending and cleaning of old books, the guarding of fine illustrations, could be taught more advanced classes. Such work as that has a commercial value, for there is a demand for experts, especially in library work. An enormous amount of this repairing and cleaning is done in such places as the Congressional Library.

In the few months these girls have been at work they have developed a new feeling of reverence for books. The girl who thoughtlessly dropped her school-books on the floor during the first months of the course now handles them with care and respect. Many of the girls love the work so that they want to continue next year, and several girls have bound extra books for the sheer joy of it. These are but hints of a growth of spirit finer than the mere training of fingers to make something marketable.

Whether or not bookbinding ever becomes widely adopted by educators in public schools, the work of the classes at Haverhill is rich in suggestion as well as craftsmanlike in achievement.

* * *

TWILIGHT

BY MARY BALDWIN

Crested waves and a long gray beach
Far and far as the eyes may reach,—

Twilight falling on tide and foam,
On a silvery sea-gull winging home,

On a little pool left by the spendthrift sea
Where pale stars gladden the heart of me.

Down in the west are the far ships gone,
Leaving the night to me alone,

The deeps of the night and the sounding sea,—
And, oh, but my soul has need of Thee!

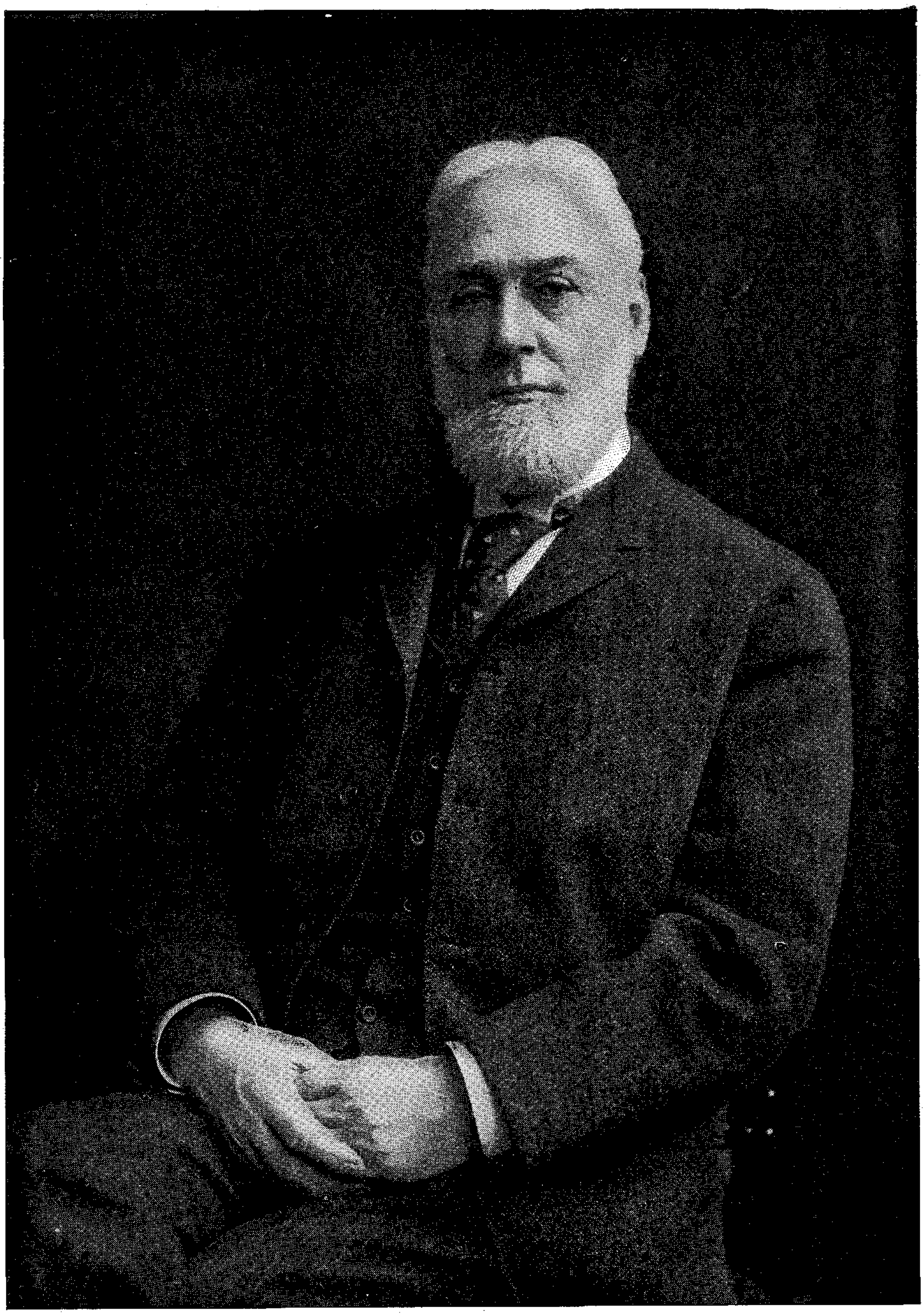
TWO LEADERS IN THE NEW RECONSTRUCTION

THERE is but one way of destroying the spirit of sectionalism: it is by the slow process of education. The men who have been engaged in combating that ugly spirit, therefore, are in the truest sense educators. Among these men there are none whose services have been more conspicuous than Mr. Robert C. Ogden and Mr. George Foster Peabody. Mr. Ogden was seventy years old in June. His birthday was made the occasion of special observance by many notable people. Mr. Peabody has recently retired from business, in order to devote himself to his philanthropic undertakings.

These two men have been leaders in the real period of Reconstruction. The era which bears that name in American history was really one of misunderstanding and alienation. Whether alienation and misunderstanding after so desperate a struggle as that of the Civil War could have been avoided by the exercise of the highest statesmanship is a question that does not bear upon this point. Whether it was due to the perverse folly of small-minded men or to the irresistible force of circumstances, the product of the period immediately following the war was, in part at least, a long-enduring bitterness. On the part of Southerners it has taken the form of resentment, aroused, not by the war itself, but by what they regarded as the oppressive misgovernment of conquerors after the war; on the part of Northerners it has taken the form of suspicious repugnance for people whom they believed to be trying to preserve the substance of slavery. The task of restoring mutual confidence between the people of the sections has been a long one; but it has been undertaken by men who do not shrink from a task because it is either long or hard. In the educational movement of the South these men saw their opportunity. One of the foremost leaders in that movement, the late Dr. J. L. M. Curry, a Southerner proud of the South's history and traditions, said, "Ignorance is a cure for nothing," and that may be said to be the motto of those who have sought to restore the unity of the country. To dispel ignorance has meant with them to scatter the whole brood of prejudices. The new period of Reconstruction has thus been one of education, and though its manifestations have been chiefly in the South, its results have extended to the whole Nation.

This is why the Conference for Education in the South has been of National significance. It has stimulated the building of school-houses, the enactment of compulsory education laws, the increase of school taxes, and the endowment of educational institutions. But it has done even greater service than this. It has given the real leaders of the South a platform from which they could speak to the North as well as to the South; it has afforded Southerners and Northerners a chance to co-operate in a common enterprise; it has directed the attention of the Nation to the specially difficult problems of the South; and it has been the channel through which the South has communicated to the North some needed lessons in education.

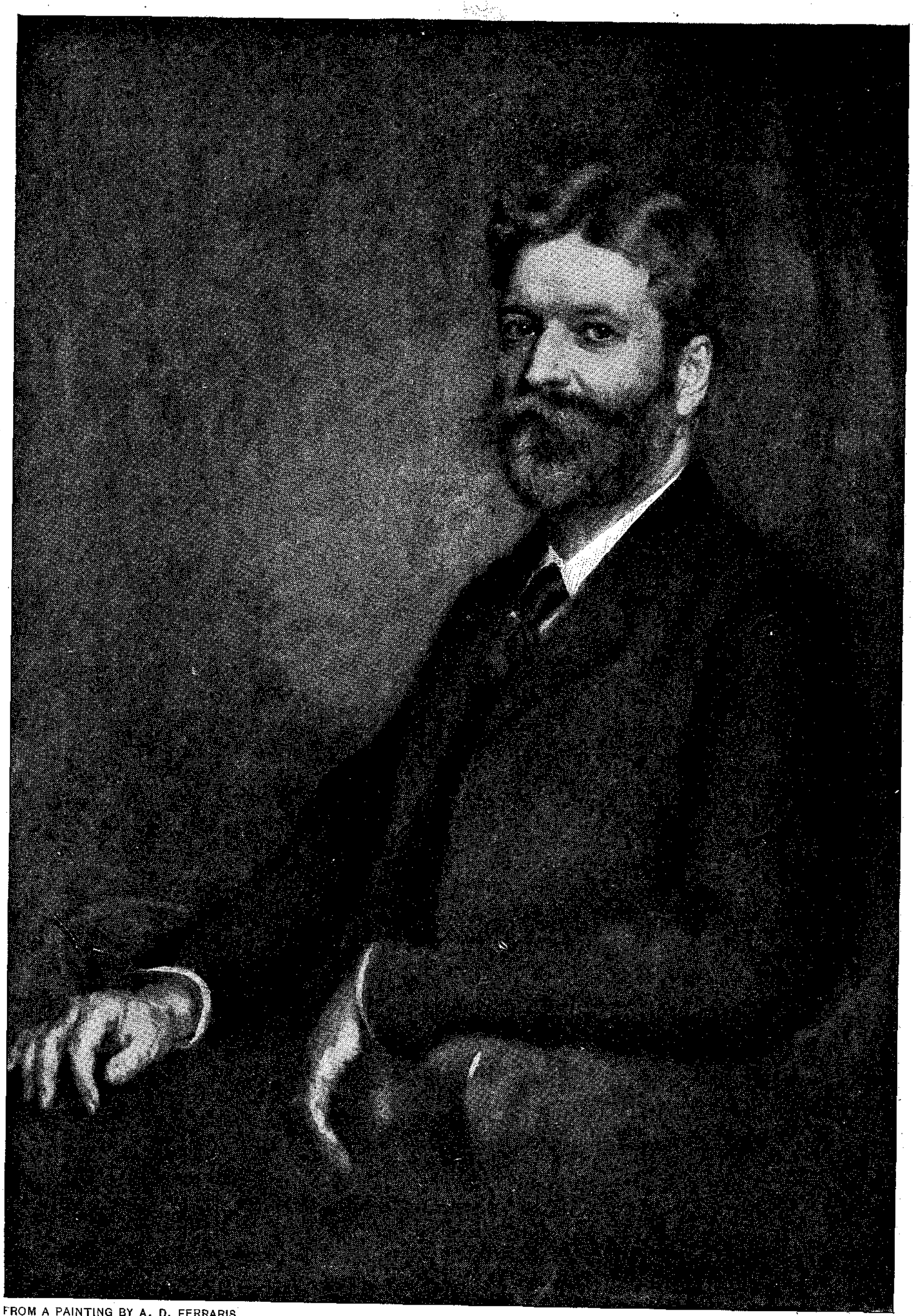
Of the Southern leaders in this Conference The Outlook has heretofore had occasion to speak. It is under their guidance that the Conference has been developed. Such men as the late Dr. Hill, of Georgia, Dr. Alderman, of the University of Virginia, Dr. McIver, of North Carolina, and Mr. Edgar Gardner Murphy, of Alabama, have shaped its course. The place of Mr. Ogden in the movement, however, has been distinctive. For at least part of the time the only Northerner among its officers, he has for several years taken to each annual Conference as his guests a large number of Northern people. An invitation to join this company is like a summons to perform some high public



PHOTOGRAPH BY ALMAN & CO.

ROBERT C. OGDEN

service, and yet the chief service which any member of the "Ogden Party" can render is in being a learner of the lessons which the Conference in the South teaches. It is part of Mr. Ogden's genius as a host that he in some way, without saying so explicitly, impresses upon every member of the company the fact that they are engaged, not in a tour of pleasure—though no journey could be attended with greater comfort—but in a trip of instruction which demands observant eyes, listening ears, and open minds. Seldom do so many people of



FROM A PAINTING BY A. D. FERRARIS

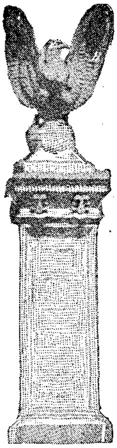
GEORGE FOSTER PEABODY

distinction gather together as in these trips of the "Ogden Party" into the South. And seldom is any company of people to be found so completely possessed of a common spirit in which mirth, moral earnestness, intellectual alertness, eagerness to learn, and a sane idealism are congenially combined. In this fact is reflected the character, the personality, of Mr. Ogden himself.

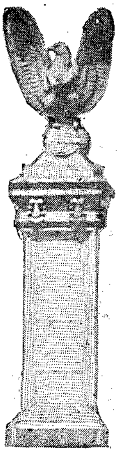
These Southern journeys have, in the first place, made many Northerners of influence acquainted for the first time with the real aims, opinions, and ideals of the ruling people of the South. It is a fact that a good many Northern people, otherwise well informed, have lived in practical ignorance of their Southern countrymen. They have known of them only through the medium of the press and the speeches of politicians. Now they have become acquainted with them in their homes. They have engaged with them in a common enterprise, and they have found that they are intrinsically like themselves, governed by the same motives, and applying to different conditions of life much the same standards. Some of these Northern visitors have frankly acknowledged that their eyes have been opened. These journeys, in the second place, have given to Northerners a glimpse of an educational movement very different from anything of the sort that they have seen in the North. They have heard there very little of methods, of pedagogy, of intellectual principles in education; instead they have heard pleas, almost impassioned, for the right of children to an education, arguments for compulsory education, triumphant accounts of success in educational propaganda, tales of waves of popular opinion and feeling on behalf of education like the stories of religious revivals. It has been like living for a few days in the midst of the Renaissance. It has been to them an awakening to the value of education, especially of public education, which they had never before rightly estimated. In the third place, these journeys have enabled them to see how a country in the midst of an industrial revolution, as the South is still, has been forced to search out anew the fundamentals of education, which are likely to be forgotten in a region industrially more stable; and they have learned not only to have a new respect for the making of character by the training of the hands, but have come to realize that the South, by having to re-examine the whole process of education for itself, had discovered much which it could justifiably proffer to its complacent neighbor to the North. If this Conference has been in no small degree a Conference for the Education of Northerners in the South, it is largely due to Mr. Robert C. Ogden.

While Mr. Ogden, a Northerner, has many of the qualities that are commonly considered characteristic of the South, Mr. George Foster Peabody, a native of Georgia, has some of the characteristics for which the Puritan has been praised. If he can be said to have a trait more conspicuous than others, it is that of an uncompromising intellectual sincerity in seeking moral ends. He is a democrat in both the political and generic senses of the word. In his democracy he is as unwilling to compromise as in his devotion to humanity he is unflagging. Like Mr. Ogden, he has been an important member of the Conferences in the South. His mental attitude, not altogether unlike that of the anti-slavery reformers, and his Southern birth and Southern associations put him into an almost unique relation with both South and North. His philanthropy is of the type that is concerned with the intellectual and moral welfare of men, and his benefactions have thus been directed largely toward education and religion. Mr. Peabody is a loyal and candid churchman.

These two, the one a merchant, the other a banker, are examples of that fine type of men who, in a commercial age, engaged in commercial pursuits, infuse their whole activity with idealism. We have heard much lately in the press of the sort of rich man whose standards are those of the gambler or the peddler, and whose interest in society is limited by his desire to make as much out of society as possible. We have heard also much of the sort of man who attempts to express his pride of country, of section, or of race in terms of contempt for others. In contrast with both these types stand Mr. Ogden and Mr. Peabody, who value wealth for the service it can render, and whose activities are nourished by faith in man, a hope for human future, and a love that is not stayed even by degradation and ignorance.



Cleveland's Education through its Chamber of Commerce

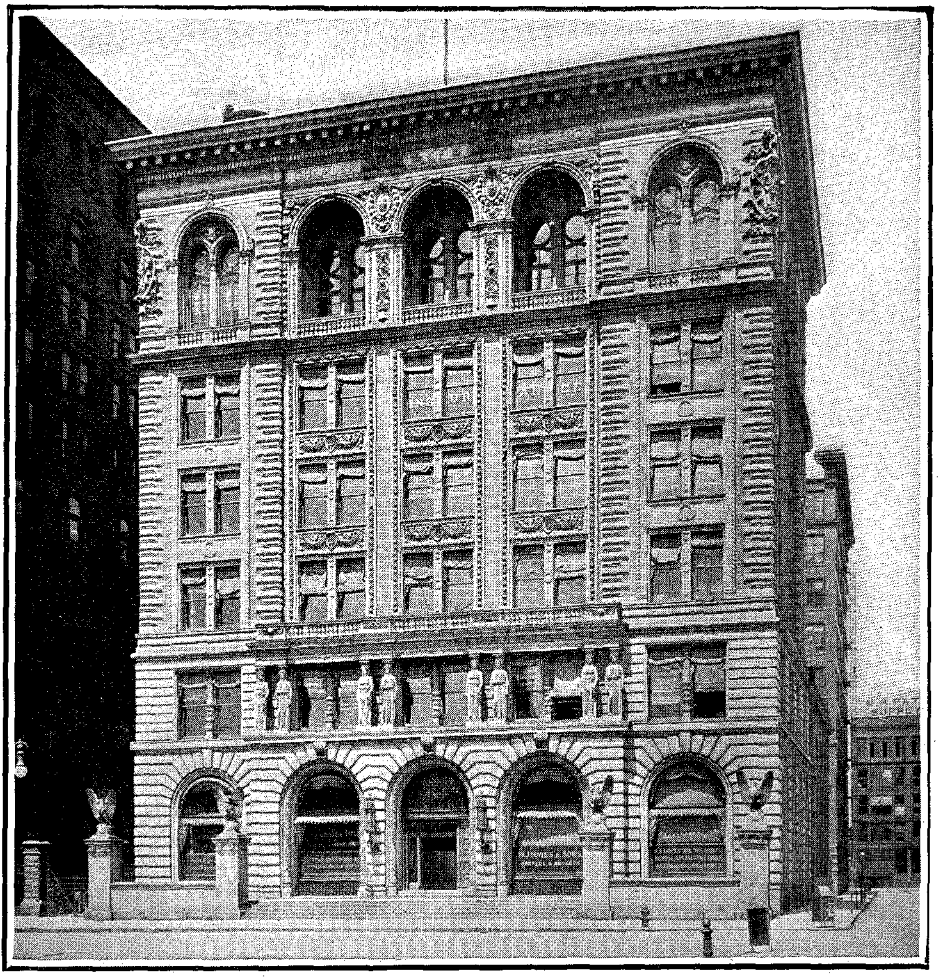


By Frederick C. Howe

CRITICS of the American city have entirely overlooked one big element in their appraisal of our municipal life. With eyes fixed on the boss, the mayor, the council, the school board, the condition of our streets, health and police departments, they have failed to observe that large field of activity which is voluntary, and which lies outside of the politically chosen agencies. I refer to the splendid colleges, libraries, private schools and hospitals, the asylums, children's homes, social settlements, kindergartens, playgrounds, charity organizations, humane societies, and many other activities which with propriety might be, and in many instances are, under municipal control. And these must be borne in mind in any fair estimate of the real achievements of our cities. They are as much a part of our common life as are the activities whose efficiency we so generally condemn. For, after all, the measure of a city's self is what it does for itself and how well it does it, not so much the forms which it employs. The thing to be known is the extent of a city's self-consciousness, how much it thinks of itself, of its common life and ambitions. This is to be found not alone in the character of its council, or the efficiency of its police, health, or street departments. It is to be seen as well in the many voluntary agencies whose purpose is social and helpful. And the non-political activities of the American city go a long way to redeem its political failures.

These voluntary agencies are, as a rule, admirably managed, and they perform a distinct public service. The difficulty is that they are not yet co-ordinated under public administration; they have not yet been worked into our political structure; they are not yet a part of our responsible official life. There is somewhere a failure in organization. The men and women who are identified with these undertakings are excluded from the purely political municipal life. We thus have in every city two public agencies at work, both of which are performing political functions. The one is elected by the people, and is bad or good as the case may be. The other is voluntary, working through its own machinery. But both are public in a large sense, and both must be borne in mind in any criticism of the American city. In other countries the things they do are either not done at all or are under municipal control. And when the efficiency of these departments is borne in mind, and the self-sacrificing, unpaid labor involved is considered, it shifts the credit balance in favor of the American city immensely.

In such highly organized cities as Glasgow and Berlin the town hall is the clearing-house of all these semi-official activities. The town council is the natural repository of all these functions. As yet, the American city is not suffi-



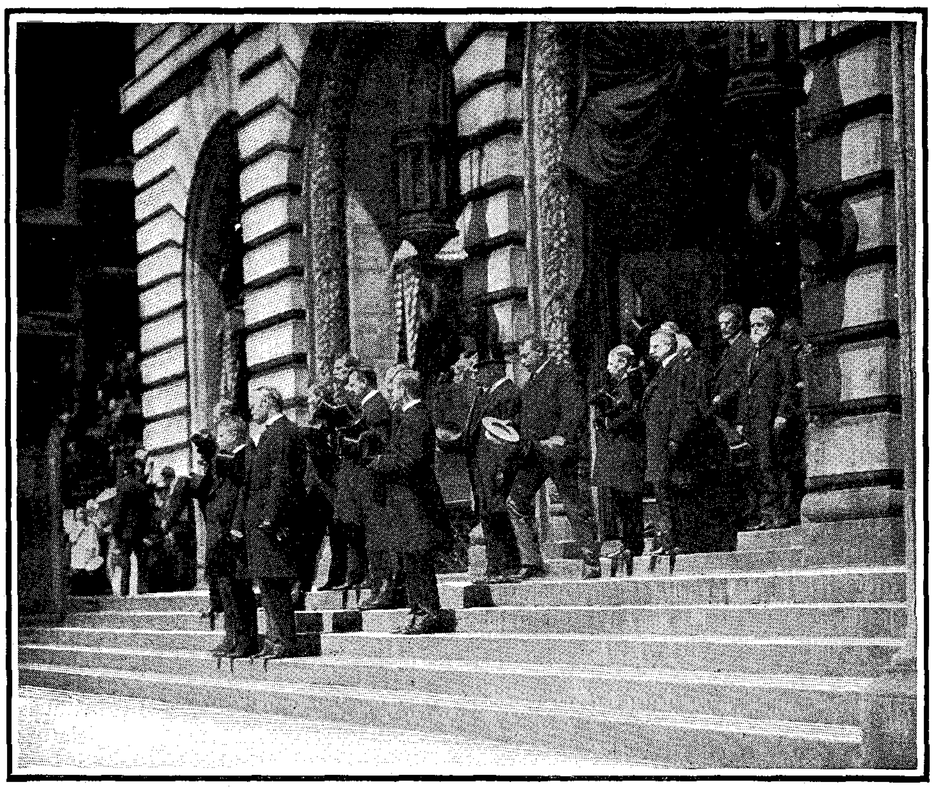
THE CLEVELAND CHAMBER OF COMMERCE

ciently well organized to do this. Some day it will be. But as yet we are lacking in a big city sense. When we speak of the city in which we live, we have not the same municipal consciousness that centuries of existence have given to the German or the Englishman. To them the city is a little republic, commanding their veneration and love. To us the city is a place where we happen to be; it is an industrial accident in which men struggle for a living and occasionally vote for their officials, of whose very names they are frequently ignorant. The American city is this; but it is coming to be something more. It is rapidly changing, and gives promise of redeeming itself at a tremendous pace. For we are beginning to think as cities, to feel as cities, and to have a sense of the significance of city life. But the American city will never find itself, never believe in itself, never achieve itself, until there comes a consciousness of the city like unto that which exists in other lands.

And so we need more than anything else something to create a sense of a city, a feeling of unity and dependence, of common obligation and purpose.

That is what the Cleveland Chamber of Commerce has done. The work is not yet completed. But more than anything else, and more than any other commercial organization in America, that is what the Chamber of Commerce of Cleveland stands for. A chamber of commerce that is primarily a chamber of citizenship is an anomaly. But that is what the Cleveland Chamber is. It is a clearing-house of city affairs. It has stamped a sense of civic obligation upon Cleveland. It has taken her manufacturers, her merchants, her bankers, her professional men, out of their offices, with their narrow industrial outlook, and compelled them to think in a social way. It has created a sense of obligation to one another and to the municipality. It has given birth to a social sense which is a necessary prerequisite to any organized municipal life. No city is worth much, however wise it may be in its expenditures or efficient in its departments, until its people talk city and think city. It may do its work amazingly well. It may have an honest council and an efficient mayor; but unless its people have something of the sense that inspired the mediæval Italian cities, a sense that is becoming very strong in Great Britain, it will still remain but a co-operative business agency for the getting of one's money's worth out of government.

In a few years' time the Cleveland Chamber of Commerce has compelled its sixteen hundred members to think about their city in a city way. And to-day its members talk not so much about bank clearances, tonnage, freight rates, and business for their personal profit; they talk city, street-cleaning, health protection, parks, public baths, schools, tenements, cheap light, heat, and transportation for all the people. The work is not all done yet, and the strong commercial impulse of business is keenly alert when its business interests are involved. But the Chamber has got its bent, and it can never become again a mere temple of money-makers. To what extent it is responsible for the very generally accepted fact that Cleveland is the best-governed city in the United States it is difficult to say. For Cleveland has never been a badly governed city in the sense that Philadelphia, Pittsburg, Cin-

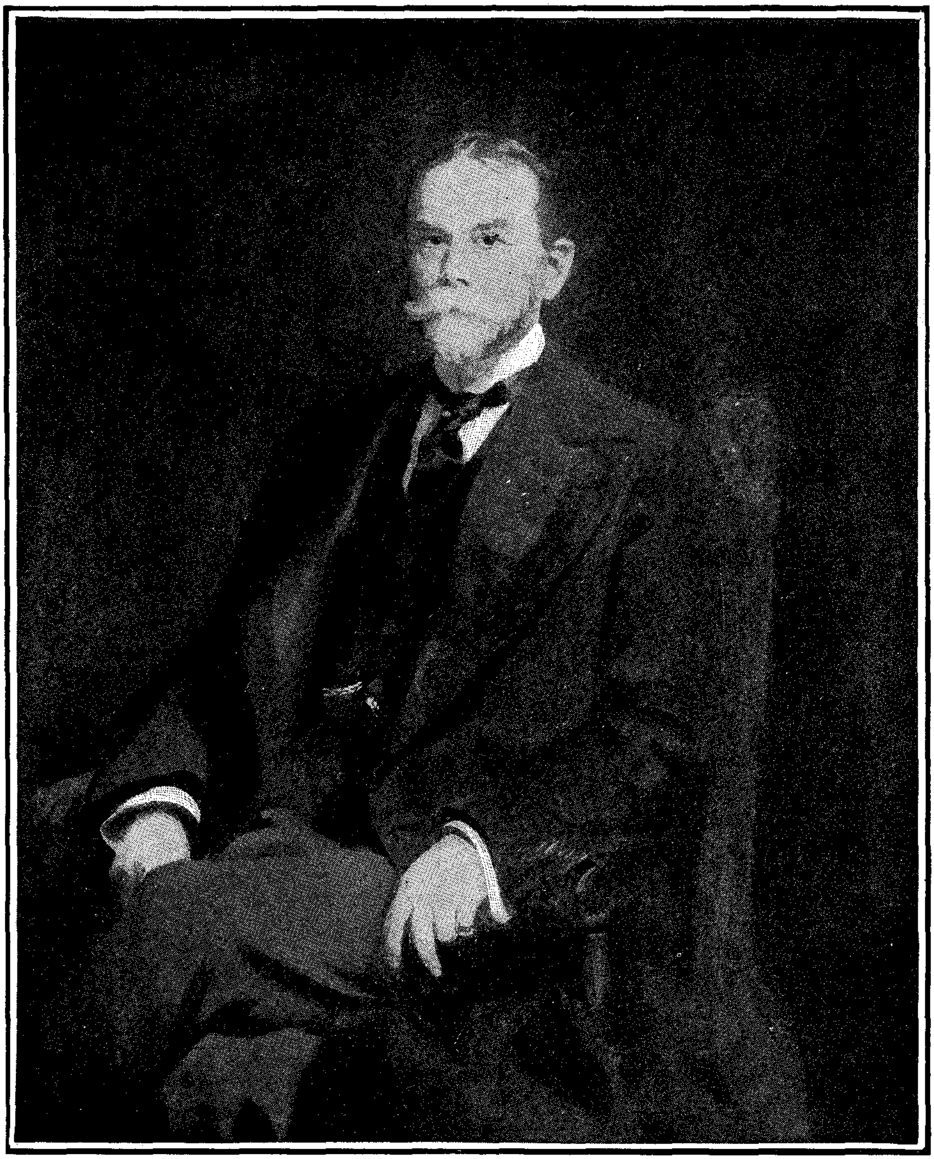


PRESIDENT ROOSEVELT, VICE-PRESIDENT FAIRBANKS, CABINET MEMBERS, AND OFFICERS OF THE CLEVELAND CHAMBER OF COMMERCE AT THE JOHN HAY FUNERAL cinnati, and St. Louis have been badly governed. It has never had a boss for long, and it never had a boss at all except of its own selection at the polls. And such a boss is no boss at all even though he give the city bad government. But Cleveland has always been alert, intolerant of the things it did not like. It has a gratifyingly independent press. It insists upon clean and well-lighted streets. It wants a highly efficient police force and fire department. It insists that its water be pure and its death rate low. The city is quick to protest against improvident franchises to the street railway companies or excessive charges for other services. It is willing to pay the cost of good government, but insists that its schools, libraries, police, and fire departments shall be kept out of politics. And the Chamber of Commerce has stood for these things. It at least has created a civic sense among the city's business men, who usually take but little interest in such matters. It has made public opinion where it is most needed, and most efficient when it does come. A city with this spirit will never have very bad government.

Cleveland, too, is a city that is always wanting something, and something big. And the things that it wants, it wants very hard. It is like a lusty child. The Chamber of Commerce either reflects this attitude of mind or is the cause of it. Probably it is partly the cause and partly the effect. At any rate, the Chamber is always backing some big thing. And it does not confine its wants to local matters. Ten years ago it organized a movement for the reform of our consular service. Under the leadership of Mr. Harry A. Garfield, now Professor in Princeton University, it caused a bill to be drafted for this purpose which was introduced into Congress. It then started out to organize other Chambers and Boards of Trade, to promote consular reform. It called meetings and sent its committees to Washington year after year for the promotion of this purpose, which now seems in a fair way to be consummated. The Chamber has interested itself in the improvement of the great inland waterways of the Nation, and follows legislation before Congress which affects the trade and business of the Nation.

But its big work is, of necessity, local. There are more people from Cleveland before any session of the State Legislature wanting things and opposing things than from all the rest of the State combined. The Chamber of Commerce is quick to protest against any legislation of which it disapproves, and is equally urgent in the advocacy of measures which it believes to be in the interest of the city. Against all the bosses of the State, it worked for a school code, the members of which should be elected at large. Some years ago, when a uniform municipal code was being drafted by a special session of the Assembly, it kept its representatives at Columbus, urging a model city charter along the lines of the most advanced recent legislation. It secured an act enabling the city to cope with the tenement evil. It has promoted constitutional amendments—in vesting the Governor with the veto power, and for other purposes.

Thus the purely civic functions of the Chamber have come to overshadow its commercial purposes. It has come to be largely a business men's city club. While it promotes wholesale merchants' excursions, looks after railway rates and advantageous shipping conditions, while it is watchful of commercial opportunities and advantages, these, in reality, have become secondary. They have become secondary without the Chamber acknowledging it. But the Chamber is, in fact, a clearing-house of municipal matters. It has had a long line of disinterested men as its presidents, whose sense of obligation to the city has been strong. About ten years ago the suggestion was made that the city had an opportunity to beautify its lake front and erect all of its public buildings into a splendid municipal whole. The proposal was generally approved, but the conflicting interests were so powerful that nobody believed it could really be carried through. It was a beautiful dream; but that the State Legislature, the County Commissioners, the City and School Councils, and the Library Boards would ever unite upon it seemed too idle



JOHN HAY

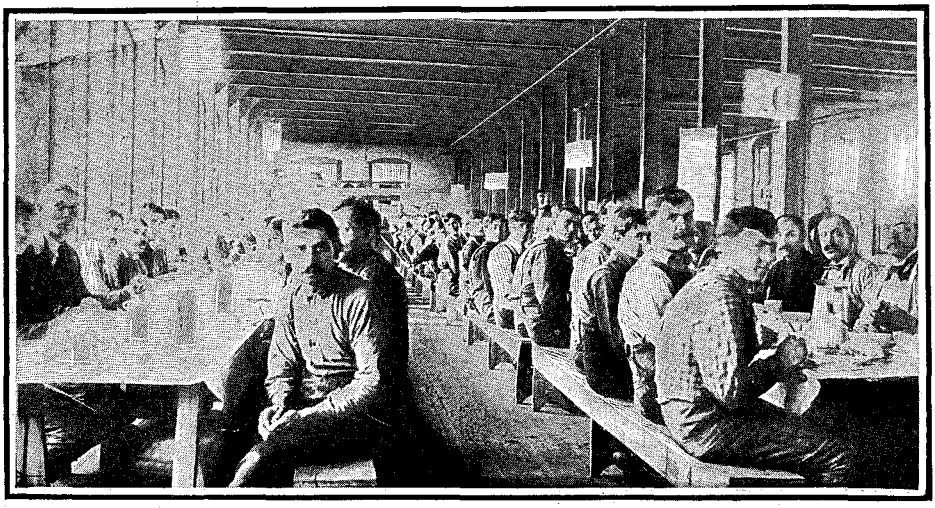
Painted by Ellen Emmett in the last year of Mr. Hay's life

Mr. Hay was long a member of the Cleveland Chamber of Commerce. This portrait, together with that of ex-President McKinley which hangs alongside, was presented by Mr. Charles Lathrop Pack, an ex-President of the Chamber

a fancy to be taken seriously. But the Chamber of Commerce took the matter seriously. It believed in the dream. It called the County Commissioners, the City Council, the School and Library Boards together. It had designs made by architects, and demonstrated the beauty of grouping the various public buildings about a common center and subject to a scheme of uniform architecture. The Chamber went to the State Legislature and brought forth an act compelling these bodies to act in a united way. Even then it seemed like an idle thing to hope for an achievement which could be brought about only through a Napoleon or a despot. For men argued that the people would not stand for such extravagance.

But the experience of Cleveland shows

A READING-ROOM FOR WOMEN EMPLOYEES IN A CLEVELAND INDUSTRIAL ESTABLISHMENT



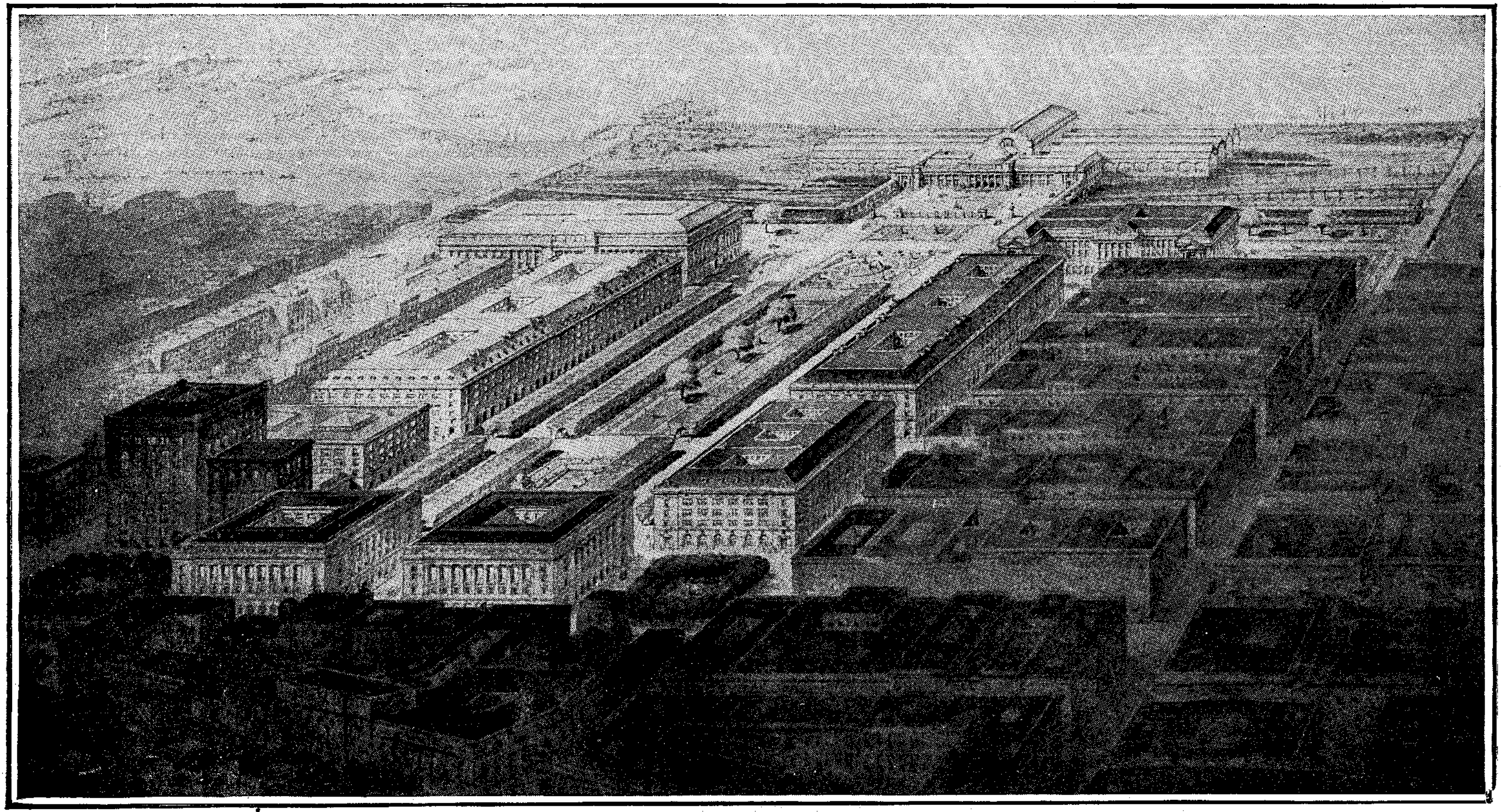
NOONDAY LUNCH AT THE CLEVELAND TWIST DRILL COMPANY

Of this company, Mr. Francis F. Prentiss, the President of the Chamber of Commerce, is President. This company has carried industrial betterment to great lengths

that democracy is eager for the beautiful and is willing to pay the cost. The State law prepared by the Chamber created a Group Plan Commission. Under it three eminent non-resident architects, Messrs. John M. Carrere and Arnold Brunner, of New York, and D. H. Burnham, of Chicago, were appointed. To this Commission was given the veto power over the building plans of all the public bodies. The Commission could determine the location and the style of architecture to be employed. Further powers were conferred upon it by the City Council, which made a liberal appropriation for carrying on the work. Even then the project seemed far from realization. The necessary money had to be secured; public approval to the expenditure of $12,000,000 had to be obtained. The public had to be educated to a belief in beauty as well as utility. It was necessary to acquire a large tract of land in the central part of the city, and to induce the county, the city, and the other agencies to locate their buildings and expend an adequate sum of money to prevent the plan being spoiled by inharmonious structures. Public meetings were held about it. Beautiful plans were drawn by the Commission showing the location of the buildings and the style of architecture. Would the people pay such a price for mere beauty? Evidently they would. For they approved all of the steps, and are now proud of the city's achievement. Proper legislation looking to securing the funds was promoted, and within the last few months the final completion of the plan has been assured by the appropriation of about two million dollars for the purchase of land for the construction of a broad mall leading from the center of the business district down to a park upon the lake. The whole project has been designed like a world's fair exhibition. The Federal building, the city hall, the county court house, and the public library building are now assured. The Federal building is along towards completion; the ground has been broken for the county court house and the city hall, and a bond issue authorized for a city library. Negotiations were also opened up with the leading railways entering the city for the purpose of inducing them to coöperate and construct a splendid Union Station which would overlook the lake at the end of the mall and form one of the buildings in the group, the station to be the gateway of the city, with the four massive public structures flanking its approach. The general design of the scheme is that of a Roman cross with broad expanse of parkage about all the buildings, which are to be connected by a mall six hundred feet wide, the sides of which will be controlled by the city in order to prevent any inharmonious buildings being erected. No city in America has undertaken such a stupendous task for its beautification as this. It involves a total outlay by all the agencies, including the Federal Government and the railways, of approximately twenty-five million dollars, and when completed will give the city a public center about which all the political and semi-public agencies of the community will be grouped. Of course this is good business. It will pay for itself in a commercial way. For it will make Cleveland one of the most beautiful of American cities. But that was not the motive. The motive was the city. It could have been achieved only by a city that believed in itself and thought well of itself. While other commercial bodies were securing conventions and promoting trade and business, the Cleveland Chamber of Commerce was helping to make a city.

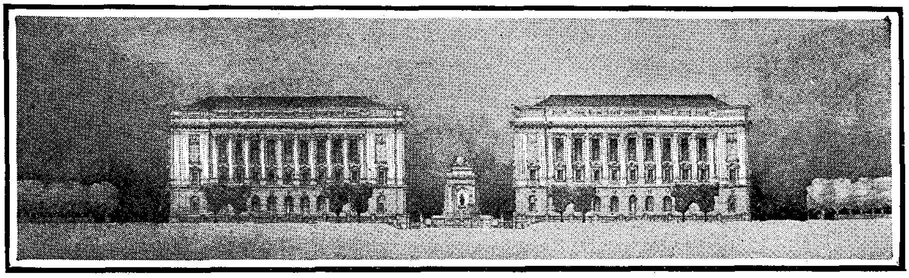
The Chamber of Commerce has also been appreciative of the conditions of the poor. Possibly not in a fundamental way; but it was thinking of their condition, and that was something really big in these days when business is blamed for most of our political ills. At a time when the tenement problem was assumed to be confined to New York and Chicago, it undertook an investigation of certain slum districts for the purpose of determining the condition of the very poor of the city. A committee from the Chamber employed a trained secretary, and section after section of the city was personally studied by members. The Chamber finally published a report dealing with the question in an exhaustive manner. It was found that in certain parts of the city people were living at a density which, if continued throughout the entire area, would give the city a population of 20,000,000 souls; that, far from being free from it, Cleveland had a housing problem, which was constantly growing worse, and that it was the cause of vice, crime, and disease. While no final programme was worked out by the committee, a splendid building code, which was partially the result of its labors, was finally adopted by the City Council. The code limited the amount of space to be built upon; compelled a minimum of air space; prescribed the method of construction; made provision for proper sanitation and other matters. This code is looked upon as the model building code in America. A similar committee of Chamber members took up the matter of a health and sanitary code, which was carefully drafted, and has finally been adopted by the City Council. This, too, is probably the model sanitary code of America.

In organization the Chamber of Commerce is a little democracy. Its members elect a Board of Directors of fourteen persons, just as the city elects its Board of Aldermen. The Board of Directors then elect one of their members as President. From out its sixteen hun-



BIRD'S-EYE VIEW OF THE PROPOSED GROUPING OF THE PUBLIC BUILDINGS OF THE CITY OF CLEVELAND dred members eighty standing and special committees are appointed by the President. These committees include about four hundred and fifty members of the Chamber, and they are in frequent session studying into the matters within their jurisdiction. When a report is completed, it is submitted to the Board of Directors for approval, and on important matters it is finally referred to the Chamber for action by all of the members. The duties of the presidency involve heavy sacrifice and demand a large portion of a man's time, for he is responsible for the success or failure of the year's administration. A corps of capable secretaries are employed who are assigned to the work of the various committees. The work of the Chamber is really co-operative. It enlists the labor of its members as do few similar organizations. And the constant meetings of these men give to Cleveland a commercial and political solidarity and cohesiveness that no other city in America possesses.

Some years ago a departure was made by the Chamber. It undertook through its committees and Civic Secretary the promotion of purely civic and social matters, such as tenement investigation, building restrictions, sanitation and charitable organizations, public bath-houses, playgrounds, home gardening, and the improvement of factories and workshops. For the Chamber has recognized the necessity of these things. It promoted the movement for free public baths within the city. To-day Cleveland has two all-the-year-round bath-houses and two splendid summer bathing establishments upon the lake. No city in America has worked out so comprehensive a movement for the bettering of factory conditions. The committee on this subject has developed many plans for improving the environment of factory life, and nearly two hundred stores and factories have adopted plans for improving the comfort and stimulating the interest of their employees. Factories have been better lighted and cleaned; recreation-rooms for the men and women have been supplied, in which at the noon hours music and other forms of restful relief are offered. Branch libraries have been carried into the mills and factories, and noon lunches where all the men who desire are enabled to secure wholesome food at an insignificant cost. This movement for bettering the factory conditions is promoted for commercial as well as philanthropic motives. It pays. Men and women work better under healthful and attractive conditions. Then, too, it promotes loyalty and enthusiasm. Along with the movement for bettering factory conditions has gone a similar one for improving the home through the promotion of cottage gardens. Children have been encouraged to beautify their homes. Seeds are distributed through the schools and the children are instructed in their use, and prize competitions have been held for the most beautiful results. Tens of thousands of barren homes have been turned into attractive cottages through this movement. This work, however, has been carried on directly by the Home Gardening Association.



THE GROUP PLAN OF THE PUBLIC BUILDINGS OF THE CITY OF CLEVELAND

Section through the Mall showing Federal Building and Library

The Chamber has also been identified with the movement for the abolition of the smoke nuisance. Cleveland is a soft-coal center; but in recent years legislation has been secured, and inspectors have been appointed by the city who have materially reduced the smoke evil through the enforcement of ordinances preventing the emission of more than a certain percentage of smoke.

The Chamber of Commerce is about the only commercial organization in America that has ventured to grapple with the franchise problem. In 1901 it made a thorough investigation of a street railway franchise which was about to be jammed through the City Council. The franchise was for twenty-five years, and was very unpopular. The Chamber of Commerce investigated the value of the street railway franchises then existing, and reported against its passage. The ordinance was defeated. Subsequently, in 1906, the subject remaining unsettled, a second investigation was made, and after a very exhaustive inquiry the Chamber committee worked out a renewal franchise for twenty-five years on the basis of a straight five-cent fare with universal transfer, and three tickets for ten cents without transfer privileges. The latter report has just been approved by the Chamber, but has not been considered by the City Council. In the same report the Chamber declared against municipal ownership as an experiment which the city should not at the present time enter upon. A similar adverse report on the municipal ownership of an electric lighting plant was made in 1903. At that time an ordinance was before the people for approval at an election authorizing the issuance of bonds for the erection of a plant, but it failed to secure sufficient votes to carry it. Since that time the city has come into possession of a small plant through the annexation of a contiguous village, which plant is now being enlarged for the purpose of lighting the city streets.

In matters which affect important vested interests like the franchise corporations the Chamber has been much more open-minded than might possibly have been expected from an organization which includes within its membership all the city's banking and business interests. It is probably the only business organization that has dared to touch such matters at all, for, aside from the intimate business ramifications of such enterprises, the fear of any enlargement of the functions of the city and the danger of the spoils system serve as a check to any radical departure. It is, however, significant that the comments of the Chamber on municipal ownership are lacking in the rather hysterical fear of Socialism and anarchy that sometimes accompany the business man's condemnation of municipal ownership in any form.

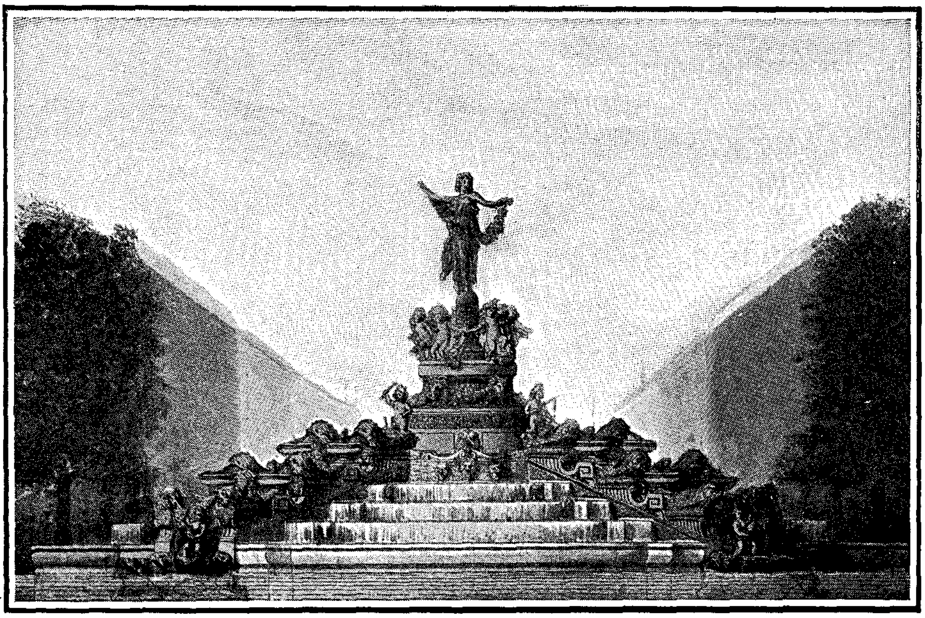
The Chamber of Commerce is a corporation organized under the laws of the State. It is the owner of a splendid structure fronting on the Public Square, which was dedicated in 1899. About one-third of the building is devoted to Chamber uses, the balance being rented to tenants. One-half of the first floor is devoted to a beautifully decorated meeting hall, which is also used for public gatherings. On the second floor is a fine library room, while the top of the building is entirely occupied by a Chamber of Commerce Club, with lounging-rooms and restaurant. Here the members congregate for luncheon and for committee meetings, which are held daily.

Among the less significant activities of the Chamber during the year 1905 were the following: The working out of a comprehensive plan for the renaming and renumbering of the streets of the city, which is now under trial; the promotion of a department of the city for the planting of shade trees on the streets and their care and preservation by the City Forestry Department; the passage of an ordinance regulating vehicles; the bringing about the use of granite instead of sandstone in the new Federal Building in course of construction; the protection of fish in Lake Erie during the spawning season; the study of taxation in the State; the improvement of local transportation facilities; the development of an adequate system of dockage along the lake-front for the protection of the city's commerce; the study of the public schools and the extension of their usefulness; the promotion of a new Union Station in connection with the group plan; the prevention of fraudulent solicitation of unauthorized persons for improper charitable enterprises through a Bureau of Information maintained by the Chamber. The city has been practically freed from this kind of imposition by this means.

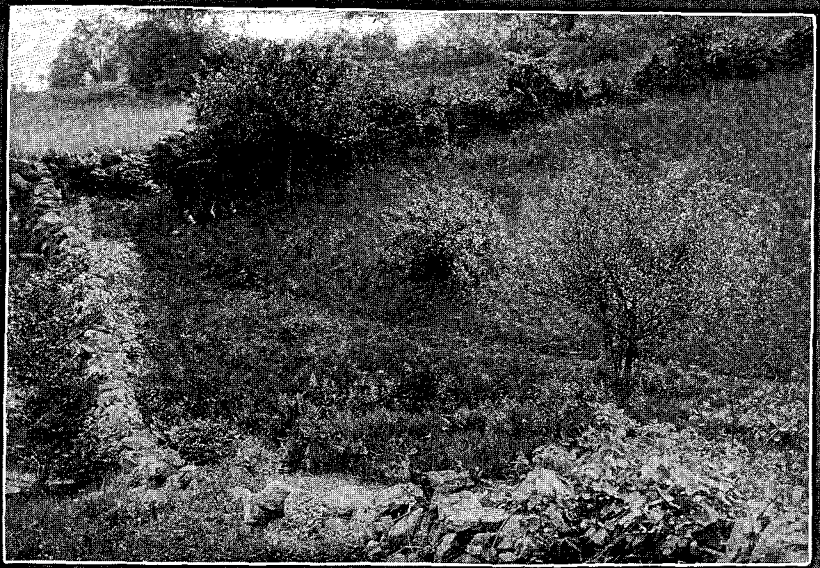
This work has become very important. The Chamber now investigates and keeps a record of about two hundred and fifty charitable and soliciting agencies within the city; it examines into their method of administration and the purpose of their organization. The result has been that many unworthy or dishonest enterprises have been banished from the city, while many others have been united with other institutions. The Chamber was the first body in the United States to undertake this line of work; but its example has since been widely copied all over the United States.

These but indicate a few of the many activities that the Chamber has in hand at all times. The health of the city is a subject of constant care. The local sanitary code was completely revised in 1905. The Chamber encouraged the city to increase the number of district physicians, of which there are now twenty-six who devote themselves to the examination of ward conditions and maintain a supervision of all of the children in the schools. School sanitation and the abolition of basement and improper school-rooms was promoted for years, until to-day nearly all of the school-children of the city are properly cared for. The Chamber worked with a Milk Commission to secure pure milk, as well as with the Anti-Tuberculosis League to secure a city hospital for consumptives. How exhaustive and conscientious the labor of the Chamber is, is seen in the fact that the Chamber, Boards, and Committees held four hundred and eighty meetings in the year 1905–6.

What we all want is a city we can love and work for; a city which commands the service of its people because it serves the people in countless ways; a city that the citizens will talk about all the time, much, I fancy, as the Florentine talked about Florence in the days of Savonarola, much as the Glaswegian talks about his Glasgow to-day. Cleveland has something of this spirit. Her people talk policies, not parties—they vote so independently that the man loses caste who prides himself on voting a straight ticket. It is a city that is finding itself rapidly. It is attaining self-government. It has had good government for years. How much the Chamber of Commerce contributed to this it is not necessary to measure. For the glory of it all is not in who did it, it is in the fact itself.



THE GROUP PLAN OF THE PUBLIC BUILDINGS OF THE CITY OF CLEVELAND
Fountain at north end of Mall between proposed Court House and City Hall



A STONE WALL QUEST

BY EUPHEMIA HOLDEN

WITH PHOTOGRAPHS BY ARTHUR HEWITT

"Away from the blazing streets of the town,
From folly and noise and jar,
Away from the strife of human life,
Dashes our motor-car.

Sing ho! for a vision of nature's peace,
For freedom from fag and care;
Yet never a place but we're face to face
With the human nature there."

THE machine held five. The artist, the poetess, and the collector were in the tonneau. The philosopher sat next the sportsman, the owner and conductor of the motor-car.

They called themselves the Explorers, because the sportsman often drove into byways and hedges where cautious chauffeurs would not have gone. Sometimes also they had definite plans for their expeditions, and these plans were apt to be original. To-day they were bound far up country, because the collector had a bee in his bonnet. The collector usually had. But his bees were mild annoyances. They stung him only to a sort of obstinate persistence.

He wanted to take photographs of as many different kinds of stone walls as he could find in one New England State.

"Stone walls do not a prison make, nor iron bars a cage," chanted the poetess, as they stopped for the first picture, a charming composition of stone wall, flowering apple-trees, and two sedate Holstein cows.

"Come fill the cup, and in the fire of spring your winter garment of repentance fling. The bird of time has but a little—" cried the philosopher. "It's spring, and though we have to butt in to stone walls, we've left the brick behind us—

"Finds tongues in trees, books in the running brooks, sermons in stones," breathed the poetess.

"Your bright young minds," spoke up the collector, "are like the famous play of 'Hamlet,' 'full of quotations.' But it is nevertheless true that stones contain a great deal of valuable information, to say nothing of sermons, and stone walls are not only one of the most picturesque features of landscape, but are indicative of the condition of the section. In fact, a country may be known by the fences it erects. Here in New England, for example, the farmers, forced to clear their land in order to raise any crop but stones—"

"Say, cut it out," growled the sportsman; "you talk like a Government agricultural pamphlet."

"As I was about to explain to you," continued the collector, imperturbably, "the farmers, forced to remove the stones from their fields and pastures, built them into walls and roads, thus economizing—"

"Isn't it curious," began the poetess, with a wicked twinkle in her eyes, "how the spring gets on one's nerves? I can be almost conventional during the winter months, but—"

"And then, and then came spring, and rose in hand our threadbare penitence apieces tore," finished the philosopher.

"Stop theorizing," cried the artist, "and take that bit of Eden!"

Under spreading branches, snow white with blossoms, sat a father, mother, four children, and a dog. Near by a Jersey cow, almost as pale as the blossoms, grazed the clovered lawn.

Would they be photographed?

The smile that followed the collector's request left no doubt of the happy family's willingness.

Knowing from experience that the collector never worked hurriedly, the Explorers tucked themselves on the stone fence which encircled the attractive house and yard. From the fence they carried on a cheerful conversation with their new acquaintances, occasionally throwing helpful though unappreciated remarks at the collector.

"Kindly notice," he said, with undisturbed dignity, "the wall upon which you are seated. It is what might be called a mechanical wall, for the stones are laid with such precision and care. Yet, unlike many of the artificial erections found around the country places of city people, this wall has distinctly natural features. Many of the finest stones have been preserved, and, though laid without cement, the fence is as trim and neat as the other appointments of the place."

The smiles of the family showed that this tribute had not been paid in vain.

"It's a very comfortable wall," said the poetess. "I've tried barbed wire, picket, and split rail, but I certainly prefer this, don't you?"

The artist did not reply. She was gazing with half-closed eyes at the far-away hills, rising misty blue to misty blue sky.

When the collector had finished, the Explorers took their seats in the machine. From the top of the neat wall the smiling children waved them a long farewell as they sped down the hill.

"Do you suppose people like that have any real problems?" questioned the artist.

"Probably whatever they have are as real to them as anybody's," returned the collector.

"But to live so quietly, and in such charming country—away from squalor and misery—"

"Gee!" interrupted the sportsman, "think of living so many miles from town!"

"There's your answer," laughed the philosopher; "every man's tastes and troubles are of his own making. Human nature takes its problems wherever it goes."

"But 'back to nature' has been the cry of the centuries; and great men have always wanted to get away from cities," mused the poetess. "'A book of verses underneath the bough, a loaf of bread, a jug of wine, and thou—'"

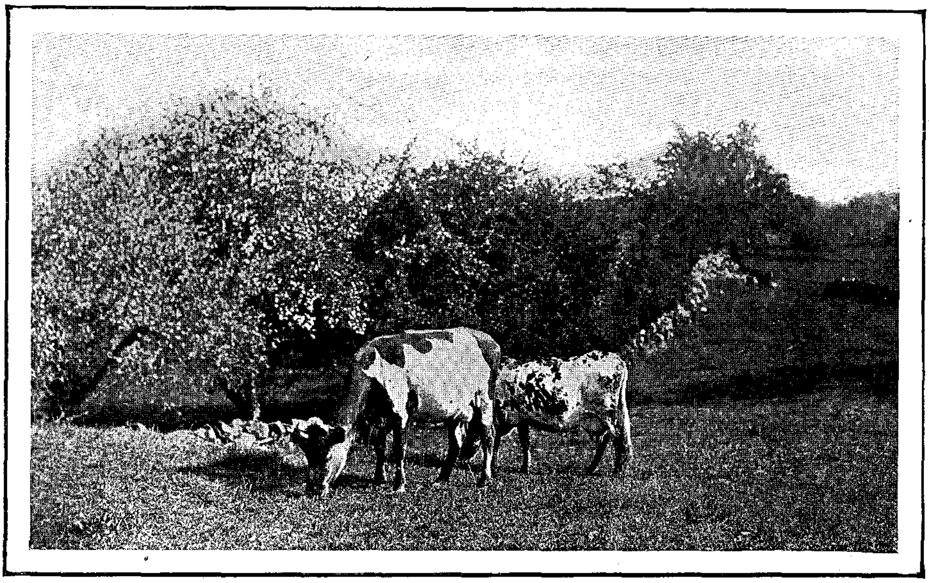
"That was a well-bred Jersey those people had," interrupted the sportsman.

"Stop! stop!" commanded the collector; "two kinds of wall within a rod of each other!"

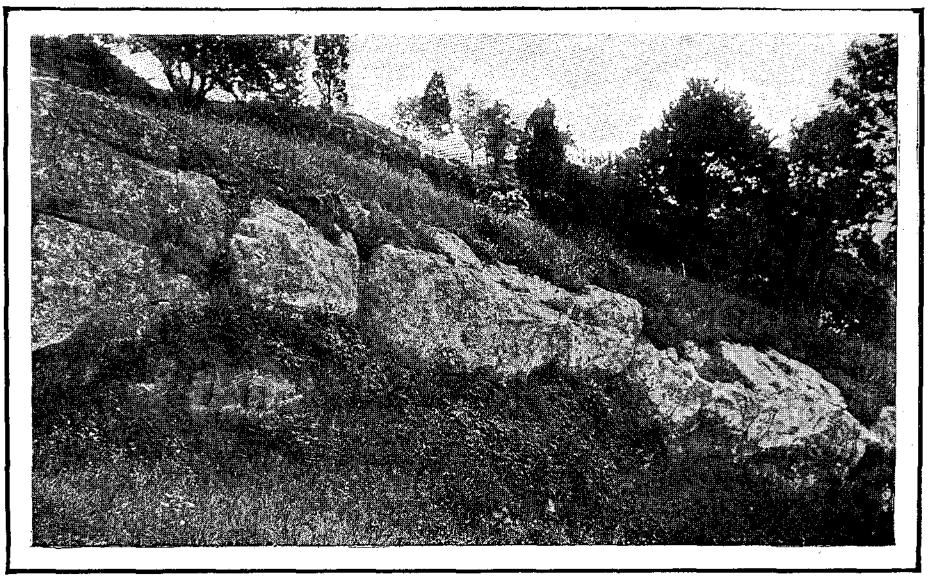
"This particular piece of wall," he

orated, as he focused his camera, "is an illustration of Yankee ingenuity. The maker of it has taken advantage of the natural rock formation, merely building and blasting in special places. Some of the stones, however, show that mechanical contrivances were necessary to move them, a rude species of traveling crane, or horse-power and grappling hooks."

"Did you ever dig stones?" inquired the artist, dreamily. "It's lots more exciting than golf, though a crowbar's not so convenient a tool as a club. You begin to pick at the most promising spot as the stone lies in the ground, till you get a good leverage. If it's an easy one, it comes up with a bump, but if it isn't you have to begin at the other side. It may have unexpected roots and cause endless trouble—"



"STONE WALL, FLOWERING APPLE-TREES, AND TWO SEDATE HOLSTEIN COWS"



"AN ILLUSTRATION OF YANKEE INGENUITY"

"Sounds like pulling a wisdom tooth," muttered the sportsman; "not very game sport, I should say."

"The wall upon your right," began the collector, "is typical of some people's minds; a jumble of prejudices overgrown with mossy opinions. The stones are merely piled up after being taken from the garden plot or pasture."

"Isn't it marvelous," exclaimed the artist, "how nature insists on using the most unpromising places! Look at the vegetation on that wall. It comes from the bare rock nearly, and yet when I planted a couple of window-boxes on our fire-escape—"

"Which is as bad as running forty miles on an eight-mile speed limit—"

"And coaxed and petted," continued the artist, placidly, "I couldn't get anything to grow."

"So careful of the type she seems, so careless of the single life," breathed the poetess.

"Here's something I want," announced the collector, farther down the road. "The stones are loosely piled together, but they are not natural stones; somewhere near considerable blasting and quarrying has been done."

"The other side of the road doesn't suggest activity of any kind," remarked the philosopher. "What a peaceful pathos there is about these little New England graveyards!"

"That's a new kind of wall in the cemetery," announced the collector; "built regularly, but not cemented, and a flat top."

"The headstones are badly battered," said the poetess. "I can hardly read the inscriptions. Probably the people are as forgotten as their resting-places."

"Dust to dust," quoted the artist, turning away. "What exquisite country it is across the valley!"

"So many young people," continued the poetess, gently.

"Consumption," said the collector. "They're brought up to expect it."

"Here's some chaps killed in the Civil War—Bull Run, Gettysburg," the sportsman spoke up. "The dirty little flags must have been left from Decoration Day."

"Dust unto dust and under dust to lie, sans wine, sans song, sans singer, and—sans end!"

"That's it!" murmured the poetess, "sans end. Old Omar was really an optimist. Only it's more definite put—'Then shall be brought to pass the saying that is written, Death is swallowed up in victory!'"

"Oh, come on," interrupted the sportsman; "you're all getting sentimental; that's the trouble with a faddy crowd like this!"

A quarter of a mile down the road the poetess discovered a flat tire on her side of the machine.

"Your innings, Sir Chauffeur," she said; "let's see how good you are at your fad."

The sportsman began his mending preparations with a businesslike good will, while the others interviewed an inquisitive horse that poked his nose over a low stone wall.

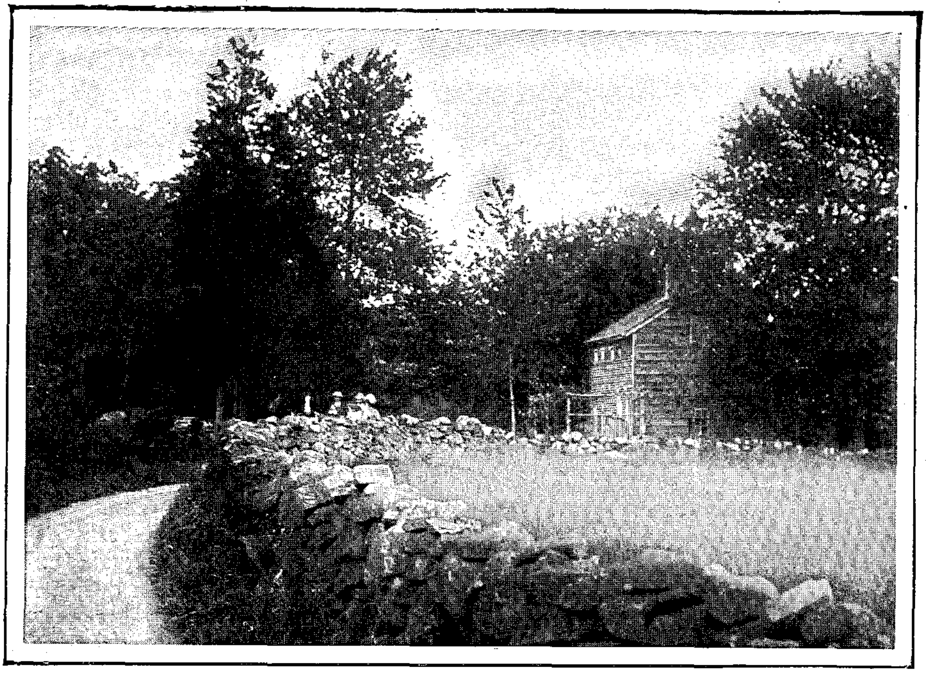
When the collector's eyes lighted on the wall, he went immediately for his camera. It was a loosely built stretch, without mortar, covered with vines and flanked by bushes.

"Hello, thar!" called a thin, high voice. The collector emerged from the back of his camera, the sportsman arose from the dust of the wayside, and the remaining Explorers raised their eyes interestedly toward a little white-haired, white-bearded man who approached them from the direction of a farm-house some distance up the road.

On his face was an expression of amused triumph as he watched the sportsman's efforts.

"Say," he continued, "you fellers air all right and top-loftical when ye're a-goin'. You kin skeer the life out'n most ennything; but once ye're out o' sorts ye're the durndest, shiff'lesses' folks I ever see."

The merry laugh that greeted his remark seemed to please the old man. He asked where they came from and why and how long they had been upon the road. Their answers gave him both satisfaction and astonishment. In return he pointed out his home and invited them to visit him. All but the sportsman accepted readily. He remained at his post flanked by gum patches and monkey-wrenches.



"PAST THE HA'ANTED HOUSE"

Despite a sort of disorderliness, the place to which the old man led them was attractive. He and his daughter lived alone, he said, and she had gone to town for the day.

After giving them a drink of such water as only a hillside spring can yield, he took them into the parlor. On the walls were colored chromos and a framed marriage license. Conch-shells, a large family Bible, and crocheted mats decorated the table, while in a corner stood a reed organ, upon which lay an old violin.

This the old man picked up and displayed with loving pride. He had used it for forty years, he said, and it was still true and sweet.

His face melted into pleasant lines when his guests begged him to play for them, and suggested that they should all return to the roadside, that the sportsman at his work might be cheered by the sound of music.

The philosopher and the poetess did some very neat steps to the tune of "Money Musk" and of "Old Dan Tucker." The fiddler, seated on a boulder, smiled happily and beat time with his heavy boot.

"Wal," he said, laying down his fiddle as the breathless dancers dropped in a heap on the grassy bank beside him, "I've played them toons in these parts for many a year, weddin's and Fourth o' Julys and kettledrums, and onct fer one that came mighty nigh to bein' a funeral."

"Tell us about that," said the poetess, quickly.

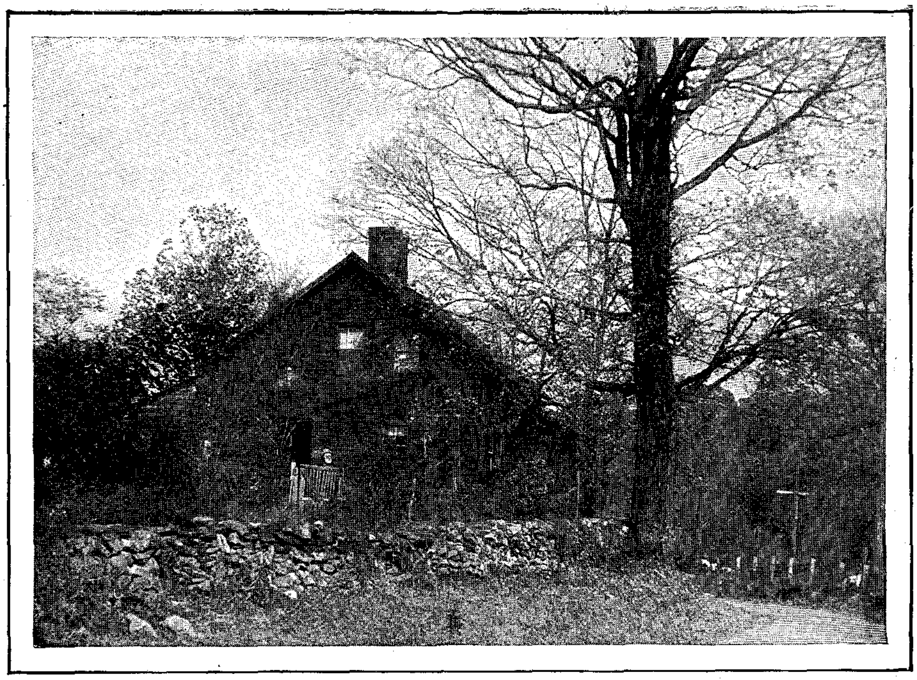
The old man rubbed his head thoughtfully for a moment, then, leaning his elbows on his knees, clasped his brown and knotted hands before them.

It was a curious tale he told—a tale of vanity and pride, love and jealousy—motives and emotions seemingly so incongruous in quiet lives and among peaceable scenes.

Rose Peabody was the prettiest girl in the township, sought by all the young men, envied by the other girls. Just before the Civil War she had promised to marry Charlie Head, the son of a family who had been friends and neighbors of her people for years.

When Lincoln called for volunteers, Charlie had enlisted, though Rose wept and his parents pleaded.

Despite her promise of fidelity, she began to receive marked attentions from



"DESPITE A SORT OF DISORDERLINESS, THE PLACE WAS ATTRACTIVE"

a newcomer to the village soon after her lover's departure. A few months later she wrote to the soldier breaking her troth and announcing her new engagement. No reply to this letter came.

At the wedding the fiddler furnished the music. From his position at the end of the living-room he was first to see a dark figure at the outer door. A second later came the report of a pistol, and the bride sank down, a thin red line trickling over her white gown from a wound in her shoulder. The company, paralyzed by fright, allowed the desperate lover to escape unmolested. He was never heard from again until his dead body was found on the field of Gettysburg.

Rose did not die of her wound, but faded away several years later, and was laid in the family graveyard, a few feet from the man she had deceived.

"Oh," cried the poetess, when the tale was done, "I remember those names in the little cemetery."

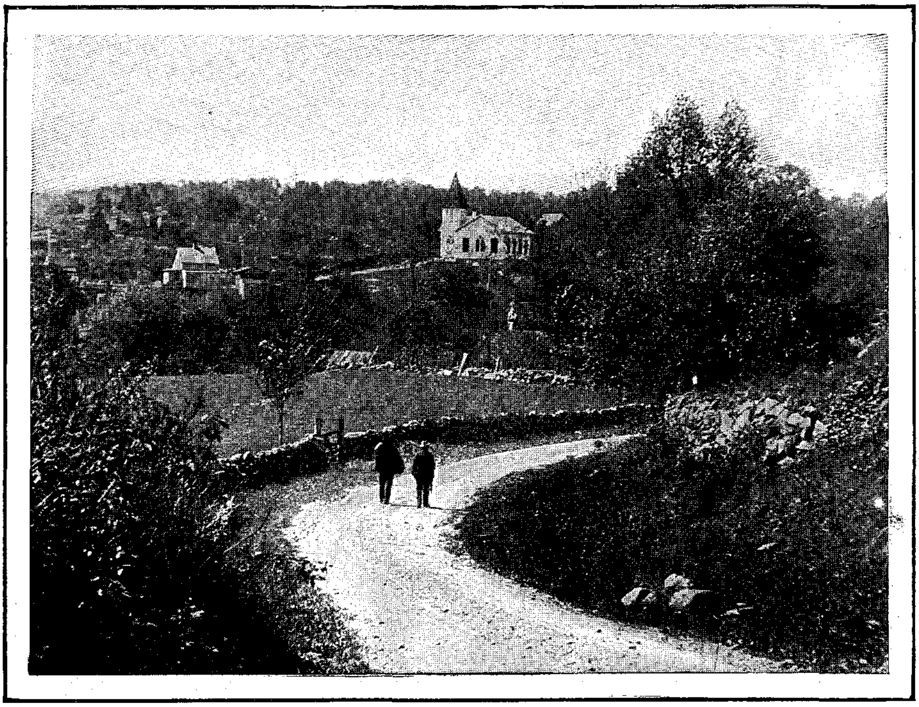
"Yep," nodded the old man, gravely, "the Heads and Peabodys; they'd been neighbors livin' and dead for a sight o' years. The Peabody place's been empty a long time now. Folks as don't know nothin' say it's ha'anted, but shucks, thet's fool talk. You kin see 't fer yersel's up the road a bit—a leetle house with a right high wall runnin' round it."

The sportsman's work and the old man's entertainment finished together. The western sun was shining through deep green branches as the party once more embarked, showering thanks upon the old man for his hospitality.

"Say," he remarked, after acknowledging their gratitude, "this here's a mighty queer contraption; but ef you folks like travelin' in it, why, et's every feller his own way, and I'm glad and happy to hev met you. Stop ag'in. My daughter'll be t' home and she'd be pleased to make yer equaintance."

He waved gayly after them as they spun away, his hat in one hand, his fiddle swinging in the other. The slanting shafts of sunlight touched his white hair and pleasant smile.

The inquisitive horse raised his head at the first snorts of the machine. Until a curve in the road took them out of sight they could see him gazing curiously after them. On they chugged,



"HERE'S A FINIS PIECE"

past the ha'anted house, through narrow leafy lanes sweet with the odor of wild clover, briers, and fresh greenery.

"I've often thought," began the artist, meditatively, "that one bad woman can do more harm than five good men can do good."

"It's the old story of the Garden of Eden," declared the collector, righteously.

"I wonder what the girl was really like," mused the poetess.

"I know," replied the artist, "and there are lots more like her. She's the kind that think the world and the men in it are made for their service. They never believe themselves individuals with responsibilities to the rest of the world."

"Bravely spoken," cried the philosopher, "but what are you going to do with them? 'O woman, in our hours of ease, uncertain, coy, and hard to please!'"

"Stop!" called the collector, "here's a finis piece. A hillside, a white church with green blinds, rods of good stone fence—wouldn't you know you were in New England, even though you were set down from the sky?"

"And such a sunset for a background!" murmured the artist.

The sky was gradually melting from golden flame to pale pinks, yellows, lavenders, and blues, which tinted the fleecy clouds scattered across the heavens. The low of cattle, the bleat of sheep, crickets, all the country close-of-day sounds floated to them, and the poetess quoted:

"The curfew tolls the knell of parting day,
The lowing herd winds slowly o'er the lea,
The plowman homeward plods his weary way,
And leaves the world to darkness and to me.

Now fades the glimmering landscape on the sight,
And all the air a solemn stillness holds,
Save where the beetle wheels his droning flight,
And drowsy tinklings lull the distant folds."

At the next town the Explorers stopped for supper, and when once more they were upon the way the night had fallen.

There was no moon, but the stars were bright in the clear dark heavens. The searchlights of the machine glowed out on the hard road, making mystic lights and shadows in the bordering woodlands. Draughts of fresh air greeted them as they rushed through narrow wooded spaces and small valleys. Occasionally the white faces of travelers gleamed out, only to fade again into the world of the dark. Once a tiny startled deer stared at them from the middle of the road, then disappeared with a wild leap among the sheltering woods.

"Jacking with a bubble," cried the sportsman; "that's a new game."

The others laughed quietly. The wind blowing in their faces, the swift motion, and the beauty of the quiet night lulled them into that silence which is the truest companionship.

Shortly the woods disappeared. Suburban towns and electric cars took their place, then the lights of the city twinkled in the distance, brick pavements opened one into another, children screamed at them derisively.

The first stop was at the artist's.

"It was a queer idea, Mr. Collector," she said, "but a beautiful day. Thank you, Sportsman. Thank you, partners."

"Stone walls don't make a prison, do they?" questioned the poetess.

"No, nor brick ones either. It's the foolish old humans that always take their troubles along with them."

"Ah, Love!" spoke up the philosopher, "could you and I with Him conspire

To grasp this sorry Scheme of things entire,
Would we not shatter it to bits—and then
Remould it nearer to the Heart's Desire!"

THE GREEK-LETTER FRATERNITY AS AN EDUCATIONAL INFLUENCE

BY CLARENCE F. BIRDSEYE

IN August, 1826, William Morgan, a Royal Arch Mason, who had threatened to expose the secrets of Freemasonry, was abducted from Canandaigua, New York. Vigilance committees traced him and his abductors to Fort Niagara, and thence in a boat to Lake Ontario, where he finally disappeared, his body never being found. Amidst the most intense excitement, especially throughout New York State, the Anti-Masonry party was formed, which was dominant in New York for twenty years, and affected National elections, even preventing Henry Clay's nomination for the Presidency, because he was a Mason. The feeling against secret societies ran so high that over three thousand Masonic lodges gave up their charters. Yet it was during this very time and in the New York colleges that the older "College Secret Societies" (excepting Phi Beta Kappa, which till then had been a secret society, and Kappa Alpha) were founded, as follows: In Union College, Sigma Phi, 1827; Delta Phi, 1827; Psi Upsilon, 1833; Chi Psi, 1841; in Hamilton College, Alpha Delta Phi, 1832. These societies were at first strictly forbidden, and known members were expelled from college or lost college honors. Pins were usually worn inside the vest pocket, and meetings were held in secret. In 1832 Phi Beta Kappa was forced by Harvard's President to relinquish its secret features. Yet it was during this period that the fraternities adopted the constitutions, policies of administration, and traditions which have since largely governed and hampered them.

After some years the secret societies were tolerated and even recognized, although earnestly opposed by many who believed that they were inherently wrong, or that their growth would kill the college debating societies. During this second period simple lodge-rooms were hired in some business block, or even in the attic of a hotel. The societies had little intercourse between their various chapters or between their active and graduate members. Their infrequent conventions consisted of a public address, and probably a poem, by prominent alumni, and a private banquet. The active members met as a body only once a week—on lodge nights. Although the colleges were constantly asking for large sums to build dormitories, no one dreamed that the fraternities would largely solve this problem by housing their own members.

About twenty-five years ago the fraternities entered their third or present stage. Their position in college life is now recognized and influential. They own many fine chapter-houses, and maintain close relations between their graduates and undergraduates, and between their various chapters. Most of their members room and often eat in the fraternity houses, which are sometimes built on land leased from the college. Some colleges in which the fraternities are strong have ceased to build new dormitories. Within thirty-five years Amherst (a good typical case) has increased its student body eighty per cent., but reduced its dormitory space forty per cent. In 1870 135 (53 per cent.) of its 255 students roomed in the dormitories, and the remainder in town boarding-houses. In 1905, of its 455 students 109 (24 per cent.) lodged in the dormitories, and 205 (43 per cent.) in the twelve fraternity buildings. Amherst could not house these 205 students without hundreds of thousands of additional endowment. Thus the forbidden secret societies have finally become students' clubs (representing part of the college endowment), in which their members eat and room and are largely relieved from all direct faculty control.

Baird's Manual of American College Fraternities, sixth edition, 1905, gives full details of thirty-one general fraternities for men, with 179,351 graduate and undergraduate members, and 970 active and 379 dormant chapters; owning 290 houses and renting 368. Since 1883 the membership has almost trebled, while the chapter-houses used for living purposes have increased over fifty-fold. Evidently the chapter-house has come to stay. Men's local, women's, and professional societies have an additional membership of 63,150, with 716 active chapters, owning 27 chapter-houses and renting 185. Princeton has no Greek-letter fraternities; Harvard practically none; while at Yale the fraternity conditions materially differ from those in other colleges. In some colleges eighty-five per cent. of the students are fraternity members. In 363 colleges and universities there are 1,700 active chapters of general, local, women's, or professional fraternities. The University of Michigan leads, with chapters of seventeen general, seven women's, and thirteen professional fraternities—thirty-seven in all. The chapters have from ten to forty undergraduate members. Surely this great increase of these small units cannot be accidental; especially since it has synchronized with the decline of the small educational unit in our colleges and preparatory schools, and the individualism connected therewith. Meanwhile, especially since the Civil War, there have been momentous changes in educational methods and conditions.

To the great college teacher of former times, each of his handful of pupils was an immortal soul, to be molded morally and mentally by constant intercourse during four years. The college was nothing except a means to an end, and that end was the upbuilding each year of a few chosen individuals who should go out to aid a poor and struggling world, usually as ministers, missionaries, or teachers. Substantially all the college presidents, professors, and trustees were clergymen, and the colleges were founded principally to educate the clergy. Until 1872 all of Yale's trustees were ministers. Of Harvard's first fifteen classes, 77 per cent. became clergymen, and of the first eighteen classes at Yale 68 per cent. became clergymen. Of Amherst's first nine classes (1822–30), 65 per cent. became ministers, 9 per cent. doctors, and 3 per cent. lawyers. To-day the personal element is largely absent in our colleges, and in our larger institutions professors and students have hardly a bowing acquaintance.

The present college atmosphere is too often an unfortunate one, and the college view-point a false one. One can get a better college education to-day than ever before; but without the proper spirit and training, the amount required to be done (largely without personal touch with the professors) and the distractions of college life tend to shiftless or dishonest ways of shirking good work. The earlier colleges had no competition in higher education, and could not turn out enough men to supply the demand in the then learned professions—medicine, law, ministry, and teaching. To-day there are scores of professions, all needing fine technical knowledge, long and accurate preparation, and often specialization. We are gradually coming to the overcrowded condition of the professions in Europe. Whether the college man is to enter business or a profession, he cannot afford to have devoted the four years of his college course to learning to be extravagant, dilatory, unpunctual, neglectful of details, inaccurate, or to acquiring shiftless or worse moral and mental habits that he must actually unlearn before he can become a successful man. Yet there has been no systematic attempt to minimize or prevent these evils. Abundant proof can be found on every side that these words are not too strong. The report of the committee of Harvard's faculty, published in the "Harvard Graduates' Magazine," June, 1904, based on answers from 245 instructors and 1,757 students, shows that in Harvard—

(*a*) In addition to twelve hours of lectures required per week, the majority of the 1,757 students studied less than twelve hours per week.

(*b*) "There is too much teaching and too little studying."

(*c*) "Examinations have, on the whole, an undue weight."

(*d*) "There is too much tendency to cramming."

(*e*) "Skillful coaches have perfected the art of preparing men superficially and transiently for the examinations," and have issued "unauthorized printed or typewritten notes of the lectures, and summaries of the prescribed reading."

(*f*) The lecture system, which is "an entirely new form of instruction to hundreds of freshmen," is supplemented by a number of "young and inexperienced assistants," each of whom meets "each of his men for ten or fifteen minutes at a time about once a month."

(*g*) The increasing disorder in the lecture-rooms comes "from large bodies of students who cannot hear the lecturer, or can hear him imperfectly."

(*h*) The "fact that ambitious students find little incentive to take honors is one of the glaring failures of our system."

(*i*) "The average amount of study is discreditably small."

Undergraduates are the victims, not the authors, of these conditions. The fault lies, not with them, but with the faculties and alumni who, afflicted with megalomania, have been intent on increasing the wealth and size of the colleges, and, neglecting to safeguard the individual, have forgotten that improved opportunities do not necessarily imply improved individual training.

As the individualism of the former small college units has disappeared, there have grown up the small fraternity units of from ten to forty members each, which daily influence the students throughout their course. This influence, whether good, bad, or indifferent, is dominant in many colleges. If our huge faculties cannot, like their smaller prototypes, closely touch the lives of their individual pupils, may not this be done through thoughtful alumni acting on the undergraduate members of their own fraternity, thereby greatly increasing the number of those who will pursue their college course earnestly and for its own sake?

The recent great growth of the Greek-letter fraternities has not been fortuitous. Although their true meaning has not been studied or understood—to the greater shame of the faculty system—these fraternities are to-day great educational influences which furnish our most available means to raise the moral and mental tone of our colleges and universities—and as well of our preparatory schools—and to aid our sons and grandsons in a struggle against greater odds and temptations, and moral, social, and athletic distractions, than the older generations ever dreamed of.

Surely the power of these alumni is great enough. From the President, Vice-President, and Chief Justice of the United States, through all our educated classes, the pick of our alumni in wealth and influence are fraternity men. If a tithe of this power can be turned back into the lives of the undergraduates to supplement the efforts of the faculties, we can do much to restore individualism. It has been under the faculty rule that moral, mental, and athletic conditions have steadily grown worse, although they are now improving in some ways. Certainly no harm can come from organizing the alumni to consider and help end the present evils. Neither college nor fraternity conditions are at present ideal. They are often bad, and there is real foundation for all complaints. Unless promptly checked, the evils will grow far worse and more difficult to root out. This question must be studied by its friends, and the reform must come from the fraternity alumni; for the fraternities can be awakened and developed, but not driven, nor driven out. Like every other historical, educational, or social question, this must be studied carefully and with open minds by many alumni and from different standpoints, so as to cover widely divergent conditions in institutions that may be universities or colleges, rich or poor, large or small, old and conservative or recent and radical, public or private, at the North, South, East, or West, and therefore governed by widely different religious, social, educational, and political influences. The wide distribution of its various chapters adds greatly to the perspective and corrective power of every fraternity, and makes it an ideal instrument for wisely investigating and righting undergraduate conditions at the same time in widely scattered institutions. The true fraternity alumnus can mold the lives and motives of his younger brothers. In most colleges the fraternities are so strong that if we can change the atmosphere of the fraternity houses, which for four years are the undergraduates' homes, we can change the whole undergraduate situation. The fraternity alumni have contributed hundreds of thousands of dollars for housing and otherwise helping the undergraduates. Every fraternity has many loyal and devoted graduates who willingly give time or money or both to the true interests of their younger brothers, and whose word is law to them. The character of the influence of each chapter depends largely on the local alumni, strengthened, guided, and impelled by a strong central organization. Why not apply modern business principles and systematic organization to this all-important problem? We have 1,700 fraternity chapters in 363 of our institutions of higher learning as *foci* from which the good influences might constantly and powerfully radiate. There has been too much tendency to make the fraternity the end and not the means. The alumni have not realized that the atmosphere of the chapter-house determines the character of the chapter's influence on its individual members, and that the ultimate responsibility for this atmosphere is on the alumni. If we would make this atmosphere permanently good, we must appreciate that the alumni are the permanent and the undergraduates the transient body—completely changing every three years; and the seniors, the governing body, every year. We, as the permanent body, have no right to furnish our undergraduates with fine and exclusive homes, and then shirk responsibility for the future conduct and influence of those homes. The proper government of a chapter is a strict one, with the power in the hands of the upper classmen, especially the seniors, who are in turn held strictly accountable to alumni who are in constant touch with the situation and personally acquainted with every undergraduate and his work and needs. Where such conditions are continuous, the chapter's success is assured, and the effect on the undergraduates is highly beneficial. The fraternities, through strong central organizations, must make these conditions prevalent and continuous in every chapter. This has long been the theory, but the practice has been poor.

The fraternities, with their numerous chapters in different institutions, have the best possible opportunities for the investigation and correction of the wastes and for the enforcement of economies in college life. No one can measure the waste and lack of economy, to the college, the fraternity, the community, the family, or the individual, of a failure in college life, from whatever cause it comes. It is criminal that we have not studied these wastes in our colleges as we have in our factories, railroads, and other great industries, and that we have allowed the pendulum to swing so far to the other side, and have not long ago returned it to its mean, and found educational influences to replace the small units of the earlier colleges.

It is now time for the college fraternities to advance into the fourth period of their existence, and to devote their great wealth and influence—

First, to a careful study of present undergraduate conditions, and to improving those conditions in all their own chapters.

Second, to inciting their own active members to do their best possible work and get the best possible training during their college course.

Third, to realize that in many ways they are their undergraduates' only hope for true individualism.

Fourth, to co-operate in a large way with one another in the study and elimination of the too prevalent waste of lives during the college course.

Fifth, to reach backward into the preparatory schools and clean up moral conditions there.

Let the fraternities, and as well the colleges, be judged, not by wealth or age or numbers, but by the results which they work out in the lives of their individual members; by the real value of their output, and not by the size of their capital or plant. These theories have been tried in a small way, and have been successful, but these conditions can be brought about only from within the fraternities themselves, and not by any pressure from without. The fraternities must themselves study thoroughly, conscientiously, and systematically the great problems of student life which have recently grown up, and which the faculty system has been powerless to solve. In such a work they will have the hearty co-operation of their own alumni, within and without the faculties, and of many alumni who never belonged to a fraternity. The chief danger is that we shall undertake a really great work in the narrow-minded and bigoted " secret society " spirit that has so long prevailed in fraternity matters ; that we shall treat it as a fraternity and not as an educational problem. It is no longer a fraternity question, but one of educational and vital importance to thousands of undergraduates, whether they belong to a fraternity or not.

THE LION AND THE LAMB

BY MARY STEWART DAGGETT

Author of "Sue Chang the Faithful"

IN Paradise, the fashionable suburb of Los Angeles, efficient Chinese cooks are termed " Yellow Angels." Almost infallible in their culinary achievements, both patient and loyal, many of these valuable Celestials live on for years in one particular family. Seldom does a high-class heathen's devotion fall away from his chosen household. As a rule, the " Yellow Angel's " movements are unrestricted, for he never departs dishonorably, neither do his pressing engagements overlap those of his employer. But once in twelve months, at Chinese New Year, he asks for a well-earned vacation. On the eve of the great heathen festival there is always excitement in his well-ordered kitchen. Everything is prepared for early flight next morning, when, in gorgeous plumage—a silken outing garment of lavender or green or rose—he goes off smiling to the old Quarter in Los Angeles, where he makes merry with friends, and feasts on little roasted pigs browned to a rich mahogany.

The mistress of Temple Hill had supposed that Sue Chang would enjoy his midwinter outing as usual. She was surprised when he announced his intention to remain at home.

" What has happened ?" she asked. " Why do you not celebrate ?"

Sue Chang shook a queueless head; he was an advanced heathen, each day less bound by universal customs of his fatherland. After seventeen years in the United States he thought for himself, often shaping his course of action in direct opposition to senseless traditions and ways of departed, worm-eaten ancestors. " I stay home—all same Pat," he persisted. He pointed to the Irish gardener who sat opposite at the kitchen table. The bond existing for these two had puzzled the lady. This evening she regarded the unusual combination with fresh interest. Like a compromise to possible national prejudice, a platter filled with steaming rice and "praties" stood, as it were, between attacking forces. The mistress of Temple Hill smiled. Pat Ryan and Sue Chang dining together moved her to psychological research. At first she had been alarmed over the strange intimacy; when it continued, she sought for its cause, like a wise woman. Soon all was plain. In Ireland Pat had a mother-in-law, a wife, and two children; while in far-away China dwelt Sue Chang's lily-footed spouse, his first-born son, and a mother-in-law, often unduly troublesome. Domestic friction, together with mutual desolation, had riveted the peculiar bond, which seemed to strengthen with each fresh opportunity.

Then one day, when an edict from the Chinese Reform Party took off Sue Chang's queue and sent him forth on Sunday afternoons in ugly, ill-fitting American store clothes, the Irishman's devotion took on the form of open, easy comradeship. There was no suggestion of patronage in the Hibernian's manner as he accompanied the embarrassed Celestial down the rose walk, in full view of the assembled household. The opportunity was indeed a rare one for favored observers. Pat's tawny suit of khaki, harmonizing with the blond hairiness of his pale, almost pinched-out visage, suggested at once the friendly lion in charge of a newly shorn lamb. To onlookers the millennium appeared to be at hand, the full possibility of the prophet's wildest dream realized. There was not the faintest doubt about the mild relations pertaining on the rose path. The spirit of Confucius seemed to be communing at last with that of St. Peter—with all the Popes of ages.

However, the mistress of Temple Hill was still confounded by her Celestial's direct abjuration of heathen abominations. She smiled incredulously when he again declared that he would remain quietly in Paradise during the lively season of Chinese New Year. With a woman's perversity, she tempted.

"Not going to the city to-morrow—not going to leave your pretty red cards for friends in the Quarter?" she asked once more. "And the great wedding of Lee Hop Chow—I should think you would like to take part in the merry-making. The papers say the streets of Chinatown will never be gayer; three whole days of feasting and joy!"

Sue Chang shrugged his shoulders.

"Lee Hop Chow not my flend!" he denied, contemptuously. "I go that wedding—not be invite; not know that sign—hand high up in air—they kill me sure! You not know that Lee Hop Chow; he all same Boxer! Papers say he big Free Mason all same United States man; that just big lie. No. I not go Los Angeles this China New Year." He shook his freshly cropped head with the dogged force of the reformer. "You see—this way—I married man, all same Pat." The lady smiled questioningly. Chang went on. "Pat work hard, send every cent back home—get children educate. I like do that way, too. I think Pat more sensible. I be sensible myself. I not fool money go that Los Angeles. I stay home—get dinner all same any day. Back China my little son velly smart. I give him fine educate—save my plunk so he be big man; show his old cluntry many new thing—how to get move on."

"I see," said the mistress. Chang smiled; then his amber brow gathered anxiety.

"Plitty hard time now for poor old China. She like wake up all same Japan! then United States say—go take run! keep 'way ten thousand mile! I think United States not velly good Clistian after all."

"But, you see," the lady excused, "the best and kindest of our land are not to blame for injustice heaped upon your nation. The Exclusion Act has always been both passed and abused by politicians, who are not, as we say, the voice of the people."

"I understand," said Chang. "I velly solly," he went on, "heap solly China so mad. You see this?" He held up a Chinese magazine printed in San Francisco. "You no can read so funny letters! Pat laugh, too; he say old hen run over page. I tell him listen to me. Len I read 'bout that boycott back China—all so mad! heap crazy." Chang laughed good-naturedly. "No, I not go spend money down Los Angeles. I save up, get my little son edùcate, so he be big man back home. After while China get strong; not yet can do like Japan—but plitty soon China know more, not be insult'."

In deference to the mistress of the house, Pat had remained mute. Chang's childlike freedom in addressing a superior surprised him. As yet the Old Country bog was fresh on his boots.

The lady turned to go; then for the first time she noticed the Irishman's pinching features. The man had always impressed her as delicate, but to-night his drawn face looked out scared and ashen through the jungle of tawny hair and whiskers. The green-gray eyes implored her.

"I do be lavin' the place fur the horspital," he faltered, hopelessly. "They do be cuttin' me up in a few days." He sank his furry head into his hands.

"What is the matter?" the lady questioned.

"I do be twinsted up inside," he explained. "The doctors will be after givin' me chloroform to straighten me out. And I'm not expectin' to pull through," he added. "But it's only me wife and childer that I care about," he went on. "You'll say to the master when he returns home that I've lift fur the horspital, not expectin' to come back. The month's wages I won't be takin'; let it rist with him till he hears. If the doctors should not pull me through, the thrifle of money and me watch can be sint to me wife. A man in a horspital may get along widout loose change or a timepace. There's a praste at San Pedro, Father Duffy, what comes from me own county in Ireland; he knows me family well. In case of throuble he will write to me frinds."

"But you will surely get through," the lady encouraged. Her voice was full of sympathy.

"I doubt not but I shall die in the horspital," Pat persisted. "Don't be botherin' about me," he attempted, more lightly. "Chang will carry me back wages and me watch to the praste at San Pedro. If I don't come back, it's grateful I am to the master and to you for a good home in a strange counthry."

Sue Chang grinned with new importance. "I tell Pat no be so scare," he volunteered. "I say those doctor heap smart—can do all same wonder trick. I tell Pat be cheerful—get cut up quick. I say stay hospital two week, len come back all cure. I tell Pat I keep his place. All same this way"—he explained with graphic gestures. "I do Pat work. Heap easy!" he insisted, scornfully. "I just get up little early, cut glass, water lorange trees. Two week, Pat come back all cure."

The rôle of good Samaritan came naturally to the Yellow Angel. The mistress of Temple Hill smiled her approval. "Pat shall have his place as soon as he is well enough to work," she promised.

Sue Chang beamed upon his downcast friend. "You hear? Now you lite you wife addless light away; len I come hospital, see how you get along."

Pat sat erect at the table. The Celestial brought him a writing-tablet and a pencil, watching eagerly by his side. The Irishman made several agitated attempts to produce a legible form, then at last he tore off the sheet.

"I'm thinkin' I'll not come out," he persisted. "The chloroform may kill me as aisy as the knife. If I niver come back, you'll not forget Father Duffy at San Pedro? It is wise that I should lave the address."

He bent again over the table. His hairy, freckled hand trembled perceptibly as he handed Chang the paper.

"Now can you rade it?" he demanded. The Celestial made the attempt. "Me writin' is not of the best," Pat apologized. "I'll say the names for ye. Listen while I rade it." He coughed to hide his emotion. "'Mrs. Nora Ryan, Williams Town, By Ballymoral, County Kyle, Ireland.' I'll be a bit easier in me mind, now that me wife will hear of me death," he confided. "Here's me watch; take care of it till ye know." He turned respectfully to the mistress, who waited like one bidden to an execution. "Good-by, lady; thank ye for much kindness. Excuse me to the master on account of me sudden lavin'." He strode from the kitchen, with Chang close at his heels.

"I go catch 'lect'ic car; carry Pat's dless-suit clase," the yellow Samaritan explained. "I let dinner dishes stand—wash 'em up when I come back."

Later the mistress of Temple Hill heard a gentle clatter of china, attuned to the rising strains of "Onward, Christian Soldiers." Imperturbable Chang had returned to the common routine of life. To all appearances Pat's impending tragedy was forgotten. Yet such was in no wise the case, as the following weeks proved; for early and late the yellow Samaritan strove for his unfortunate brother. Neither trees nor flowers thirsted during the Irish gardener's absence. The hum of the lawn-mower often evoked a sunrise response from awakening birds. Then one morning Chang came to the mistress of the Hill with a hand full of mail.

"Po'tman heap good!" he exulted. "You get five letter. Pat get one too. I clatch plackage from China." His kind face glowed. "Pat get along great at hospital—'most cure now. I take Pat his letter—len he be all well." He went off quickly, but in a few moments returned radiant. "I get picture from China! See my family—my little boy!" Chang had left for his ship to return to the United States just six hours after the birth of his son. He now beheld an actual portrait of his first-born, for in dreams alone he had seen the baby of three years back.

"I think my little son heap lovely!" he exulted; "more plitty lan my two blothers' boys."

The lady took the picture. Photography in China was surely advancing. The pathos of the attempted family grouping moved her strangely. Before a fantastic background, presumably a heathen temple, sat the central figures, two very old people, the taller one encircling with his arm a tiny grandson, Sue Chang's little boy. Further back stood the Celestial's two married brothers, while flanking the wings of the pictorial landscape were their sons. The boys in question looked embarrassed and frightened out of their wits.

"I think my little boy heap nicer," Chang decided once more. "My two blothers' sons so mad! See that fellow, how he look—my little son heap smile!"

The lady pointed to the central figures with questioning interest. "The one holding your little boy is your father? Who then is the elderly man next?"

Sue Chang's face broadened into a smile. "That no man; that my mudder!" he explained. "You think she have funny cloes? She not dless up much. I wish she put on fine thing—not have that old cheap fan!"

The aged Chinese woman had hoped to honor her absent son by holding a five-cent American palm-leaf fan. Chang resented the commonplace attempt.

"Poor old fadder—poor old mudder—both most soon die!" he lamented.

"But where is your wife?" the lady pressed. Chang shook his head.

"My wife—my bludder's wife—not take picture; they too scare! Young China loomans velly flaid; not like Merican loomans. China loomans not like to show off."

He wrapped the photograph tenderly in its foreign cover.

"I go hospital this afternoon—let Pat see my family, take his letter. Pat 'most cure now. I think his letter make him all well. Plaps he get good luck like me—hear his mother-in-law be dead."

He moved off gayly to his work. The mistress of the Hill heard him calling the doves, saw them flash across the sky after their breakfast. The gentle trickling of a hose assured her that rose-bushes were not suffering during her gardener's absence. Then she went from home for the day. But later, when she returned to dinner, she saw in Sue Chang's elate countenance the full report of Pat Ryan's recovery. As she answered a summons to the kitchen she was not surprised to find the Irishman seated as usual before a platter of rice and "praties." He rose respectfully. His composure was significant, the change in his countenance marked. The leonine personality was again strong, for his tawny mane and whiskers had both been wisely pruned. Hope shone once more in the gray-green eyes. Sue Chang, the yellow Samaritan, glowed by the side of his restored friend.

"I say all time Pat get cure," he exclaimed, gleefully. "I say those doctor heap smart—cut up people, all same easy; sew up again—all same turkey. Heap fine stuffin'!" He laughed at his realistic joke.

"I like that hospital," he went on. "Every time I go there, see Pat, all velly clean—heap nice loomans velly kind—good, same angel. All say player every day so Pat get cure. Now that good luck come sure! Pat 'most well, soon can work all same me—earn wages—send money back home. Len some day Pat go Ireland, I go China—see our little sons, give those boys good educate—all same United States boy. Bible say, more better be wise like snake, good like pigeon. You see? Mission teacher tell me that. Now I understand. I make my little son that way."

He dashed forward to the range just in time to suppress the uprising of stock in a soup-kettle. His golden brow was furrowed deeply, while for the time being grave problems were lost in steam.

Comment on Current Books

Ancient Connecticut An excellent idea underlies the series of which Charles Burr Todd's "In Olde Connecticut" is the initial volume. As explained by the editor, the purpose is, by delving through documents, letters, journals, scrap-books, log-books, and other miscellaneous sources, to produce a number of books which shall meet the "growing desire to know the humorous, pathetic, and dramatic legends, traditions, and historical incidents" that the historian usually neglects but which nevertheless are not without historical value and are certainly of great interest to all having to do with the several localities explored. If those who are to follow Mr. Todd execute their tasks in equally attractive fashion, the series will be deservedly popular. He writes *con amore*, in an easy vein, and with an eye alert to the odd, the picturesque, and the romantic. It is impossible here even to outline the scope of his pages, but it may be said that he treats of such diverse events, movements, and epochs as the part played by the Connecticut whale-boat privateersmen during the Revolution, Connecticut's declaration of independence, the burning of Fairfield by the British, the palmy days of New London, mining in Connecticut, and the early years of Saybrook, Guilford, Groton, Mystic, and Litchfield. The reader will be agreeably surprised by the amount and variety of information unearthed by Mr. Todd in his sojournings in Connecticut, much of it admittedly legendary and traditional, but all of it rich in human interest. (In Olde Connecticut. By Charles Burr Todd. The Grafton Historical Series. Edited by Henry R. Stiles, A.M., M.D. The Grafton Press, New York. $1.25, net.)

Cord and Creese A new edition of a story which had considerable popularity some years ago. (Cord and Creese. By James De Mille. Harper & Brothers, New York. $1.)

Elements of Political Science The opening pages of Professor Stephen Leacock's "Elements of Political Science" give rise to great expectations. Here, it would seem, is a treatise by one who appreciates the necessity of clear definitions, fine distinctions, precision of statement, and fairness of view-point. Nor is the hope aroused doomed to disappointment. To be sure, Mr. Leacock is at times so extremely Sidgwickian in critical caution and the balancing of arguments (especially in his chapters on the sovereignty of the State and the liberty of the individual) as to leave a negative rather than positive impression; but his work as a whole is clear-cut, well written, logically arranged, and convincing. He adopts, as do the best modern writers, the historical or evolutionary theory of the State, and lays especial stress on the growth of democratic government as the most important feature in the development of the State. Having discussed the question of government as a whole and the relations of the entire machinery of the State to the individual, he undertakes an analysis in detail of the structure of government, and closes by an examination of the proper sphere of the operation of government, which topic, he justly says, in our own time assumes in practice the place of paramount importance. Here the treatment, which in the statement of the structure of government was distinctively concrete, becomes conspicuously theoretical, but the conclusions reached are in the main acceptable. Discarding alike the "natural rights" view, the *laissez faire* doctrine, and socialism (though granting that "the critical or destructive side of socialistic theory contains a great deal that is true and extremely useful in indicating the proper direction of measures of social reform "), Mr. Leacock recognizes and applauds the tendency toward State interference with industry, justifying this position by "the altered circumstances of our industrial environment." For text-book purposes the value of his work is increased by the well-chosen lists of authorities and suggestions for collateral reading appended to each chapter. (Elements of Political Science. By Stephen Leacock. Houghton, Mifflin & Co., Boston. $1.75, net.)

Flower of France A graceful, pleasantly written story with Joan of Arc as its central figure. Mr. McCarthy, whose picturesque play, "If I Were King," was very popular a few years ago, is not a great novelist, but he has a pleasant style and an eye for the picturesque; and in this story he has made a study of the life of perhaps the most wonderful woman who has appeared in history. (The Flower of France. By Justin Huntly McCarthy. Harper & Brothers, New York. $1.50.)

A History of Naturalization Dr. Frank G. Franklin's "The Legislative History of Naturalization in the United States" is a decidedly useful monograph. It does not cover the subject to the present day, but so far as it goes (from the Revolutionary War to 1861) it conveys a great deal of helpful information in small compass. For one thing, it shows clearly that the intermittent agitation against the heavy flow of immigration into this country is of even earlier origin than is generally supposed, dating back as far as the early twenties. It also makes evident the influence exercised on naturalization by the Native American and Know-Nothing movements, the history of both of which is presented with considerable fullness. It must be said that the book is not conspicuous for literary graces, its author manifestly being wholly absorbed in the task of accumulating the facts. But warm praise is due him for the zeal displayed in what must have been extremely laborious research. (The Legislative History of Naturalization in the United States. By Frank George Franklin, Ph.D. The University of Chicago Press, Chicago. $1.50, net. Postage 13c.)

History of the English Language This carefully prepared history of English summarizes some of the more recent investigations in philology as seen from the standpoint of a college instructor. It is intended primarily for use in language classes, but will be found of interest and value to scholars generally as presenting in succinct form the conclusions of modern philology as to the history and structure of the language. Special attention has been given to phonology, thus helping to make vital the discussion of a subject that has too frequently been treated as if books made the language instead of really conserving and recording the living word. (The History of the English Language. By Oliver Farrar Emerson, A.M., Ph.D. The Macmillan Company, New York. 80c.)

In Jackson's Day A picturesque and most important period is that allotted to Professor William MacDonald, of Brown University, the writer of the fifteenth volume of "The American Nation." Not only did great questions of National policy rise for settlement during Jackson's administration, but the election of Jackson marked a turning-point in American political ideals and practices. Moreover, the dominating personality of Jackson holds an abiding and unique interest for posterity. If any phase of American history lends itself to virile, vivid, and dramatic treatment, decidedly it is the eight years when "Old Hickory" was in office. But it cannot be said that Professor MacDonald has grasped his opportunity. So far is he from investing his narrative with the warmth and enthusiasm of a Fiske, a Trevelyan, or an Innes, that at times it is almost dull. It is true, however, that he has labored under a heavy handicap in being obliged to compress within the limits of a modest volume the exposition of the weighty events which crowded so rapidly upon one another's heels. And he is further handicapped by the necessity of repeating much that has already been said by other writers in this series. So far as concerns informativeness, accuracy, and point of view, little fault is to be found. A keen critic of Jackson, he is not blind to the soldier-President's many excellences, and renders a verdict that must meet with general approbation. He succeeds in giving a clear idea of the forces contributing to the rise and success of Jackson. The tariff question, the nullification problem, and the bank contest are ably handled. His study also includes a particularly informing and all too brief account of State history during Jackson's terms. Altogether, much as we must lament the absence of that appeal to the imagination which the historian should make, the merits of the treatise are such that it may be safely commended. (Jacksonian Democracy. By William MacDonald, LL.D. The American Nation, Vol. XV. Harper & Brothers, New York. $2, net.)

The Little Room A new edition of a little volume of original stories commented upon in The Outlook a number of years ago. These stories were told many times to groups of interested readers around camp-fires and in studios before they were committed to type, and have an element of freshness and spontaneity due, in part, to the form in which they were originally composed. (The Little Room, and Other Stories. By Madeline Yale Wynne. Walter M. Hill, Chicago.)

La Aldea Perdida

The election of Señor Armando Palacio Valdés to the Spanish Academy as the successor of his old friend Pereda, who as a novelist was famed for his stories of rustic life in northern Spain, gives added interest to Valdés's novel "La Aldea Perdida" (The Lost Village). The author, with idyllic implication, call the work a "novela-poema." Perhaps it is the Gothic blood of the Asturians that makes them here seem so akin to ourselves. Much of what Valdés tells us about the sturdy and sympathetic people might equally well apply to a primitive New England community, as in the apple-harvest and cider-making festivities and in the corn-husking bee. "La Aldea Perdida" is a faithful depiction of the author's native village in the mountains of the Asturias.

> Yes, I too was born and I lived in Arcadia! I also knew what it was to walk in the holy innocence of my heart among shady woods, to tread with my feet a carpet forever green. The morning dew left glittering drops in my hair; at noon the sun tanned my face; at night, when the twilight descended from the heights of the sky, I turned homeward by the mountain path, and my way was lit by the bluish disc of the moon. The cowbells tinkled; the calves bellowed; we lads and maids marched after the herd, singing in chorus an antique romance. On earth all was repose; in the air all was love. Arrived at the village, my father met me with a kiss. The fire sparkled merrily: the supper was smoking; afterwards an aged serving-woman told the tale of some enchanted damsel, and I slumbered sweetly in the lap of my mother.

Alas, the beautiful simplicity of the village was lost, its character ruined, by the opening of coal mines and the coming of the railway. Life became sophisticated. In depicting the change that actually occurred the story has also a finely symbolistic side. It represents modern industrialism as an evil because of its relentless exploitation of human lives; its destruction of the natural charm, the primitive simplicity, of the old conditions. Misery and degradation follow. Señor Valdés wrote recently to an American friend that some of the characters were drawn from persons known to the novelist in his youth. "Demetria," the name of the Greek goddess of agriculture, is also the name of the heroine, who symbolizes the idyllic life that passes. The evil character, the brutal "Pluton," likewise stands for the monstrous nature and soulless conditions of perverted industrialism. An ending other than tragic would be incongruous for a book with such a theme. Yet the impression throughout the tale is of sunshine, beauty, serene joy. It is like the memory of a perfect summer day that ends with a sudden darkening of the sky at sunset, the storm bursting almost without warning. The recollection of the joy, the beauty, is a priceless possession for the soul. And may not the storm clear the air for a yet fairer to-morrow? (La Aldea Perdida. By Armando Palacio Valdés. Librería General de Victoriano Suárez, Madrid.)

Literary Associations of the English Lakes

The third edition of this very pleasant book, which first appeared about twelve years ago and is a delightful compendium of information, impressions, and descriptions relating to the Lake Country and the literary men and women who have lived in it. (Literary Associations of the English Lakes. By Rev. H. D. Rawnsley. In 2 vols. The Macmillan Company, New York. $3.50.)

The Making of an Orator

Mr. John O'Connor Power's "The Making of an Orator" is a refreshing book. Its author, a barrister and at one time member of the British Parliament, entertains no delusions respecting the possibility of providing a textual open sesame to the secrets of eloquence. There are, he admits, certain fixed principles which cannot be neglected, but he is equally convinced that the main thing is to encourage the student's natural freedom of speech, "and to impress upon him and make him feel, at the outset, that oratory is not dependent upon rules." Rhetoric, he further observes, "was designed as an aid to speakers and writers, and not as a means of fettering their natural liberty. At each stage of his progress, therefore, let the student try what he can do by himself, even before he consults the masters of theory. He has invention of his own for design; memory, for the reproduction of facts; imagination, for the description of places and circumstances; passions which, on every subject that touches him deeply, burn for utterance. Let him give all the faculties of mind and body that are called into play in speaking free scope. When he has done this, in repeated exercises, he will know the limitations of his own abilities and be better prepared to profit by the counsels of others." This, it seems to us, is good advice, and in the present case it is followed by a host of excellent suggestions, based on the "counsels of others," and the writer's own experience and observation. There are hints for all classes of speakers—the debater, the lawyer, the lecturer, the preacher—couched in easy, informal language, pointed by anecdote, and reinforced by well-chosen examples from the greatest of orators, ancient and modern. (The Making of an Orator. By John O'Connor Power. G. P. Putnam's Sons, New York. $1.35, net.)

The Mayor of Warwick This story has not sufficient charm or brilliancy in the telling to make the plot and characters seem probable. In the first chapter a young astronomy professor falls in love with the heroine at a distance of two hundred yards—a difficult feat for an ordinary man, but perhaps not so much so to one used to the contemplation of objects at long range. He worships her faithfully to the end of the book, equally undisturbed by her symbolic hiding of a Zola novel at their first meeting, and his later discovery that she is secretly married to a car conductor turned mayor. The character of this car conductor, professional ball-player, and politician, married to the automobile-riding daughter of a bishop, gives a chance for skillful manipulation, but his stilted language and psychological earthquakes grow tiresome. Picturesque moments are chosen for throwing lime-light on the heroine, but it is always lime-light; and trees, architecture, and what we are told is New England, lose substance and become scenery. (The Mayor of Warwick. By Herbert M. Hopkins. Houghton, Mifflin & Co., Boston. $1.50.)

The Metric System A noteworthy piece of special pleading in favor of the adoption of the metric system of weights and measures in Great Britain and the United States is contained in a recent treatise by Professor Hallock, of Columbia University, and Mr. Herbert T. Wade. This work, however, is not primarily argumentative, being intended for text-book purposes as well as for general reading, and approaching its subject from the several standpoints of archæology, economics, and mathematics. In each of these various aspects it is eminently satisfactory, and doubtless will make many converts, so thoroughgoing is the exposition of the advantages to be derived from the use of the metric system in commerce, manufacturing, engineering, medicine, etc. The authors are convinced, from their study of the experience of Europe, that while some time would necessarily be required for the complete assimilation of metric measures and weights, the change from the present system can be accomplished with but little inconvenience and with marked benefit from the moment of adoption. (Outlines of the Evolution of Weights and Measures and the Metric System. By William Hallock, Ph.D., and Herbert T. Wade. The Macmillan Company, New York. $2.25.)

Modern Egypt Sir Auckland Colvin is the British Comptroller-General in Egypt, and is also the Khedive's Financial Adviser. From such a dual point of vantage Sir Auckland is well fitted to judge of actual conditions; a reading of his "Making of Modern Egypt," however, shows that he is also fitted to interpret the course of Egyptian events in general during the past twenty years, and in the department of finance in particular. In that period, as influenced by England, of course the central figure has been Lord Cromer. But at the beginning of the period the central figure was Lord Dufferin. England has indeed been fortunate in having such pro-consuls. We are not surprised to find Sir Auckland a sturdy advocate and expounder of British rule in Egypt. Not only is he as convinced as we are of the goodness of that rule; he is equally convinced of the unfitness of the Egyptians, unaided, to rule themselves. First of all, there is Mohammedanism in the way. Whether it be regarded as a scheme of religion, as a social life, or as a system of government and polity, it does not favor the sustained and continuous progress of the nation following it. But, Islâm aside, where will one find among Egyptians, inquires our author, the necessary sense of corporate needs, the common and collective purpose, the civic virtues, the social energy, without which no real progress can be made? There is no native power, he avers, which could maintain, far less continue, the work of reform for a twelvemonth if the controlling British hand were removed. It must be admitted that Sir Auckland makes out a good case for Great Britain in his review of recent Egyptian history, beginning with the institution of the Dual control in 1876, and chronicling the military revolt, the rise of the vexed Sudan question, General Gordon's career as envoy to the Sudan, the retirement of the British troops from that vast region south of Egypt, Lord Cromer's policy for both Egypt and the Sudan, the end of Dervish rule at Khartûm, and, finally, the Anglo-French agreement, which ended a quarter-century's chapter of complicated international relations. The recent recrudescence of Muslim fanaticism in Egypt, the Sinaitic peninsula, and the Sudan, and the readiness of the Anglo-Egyptians to meet it, makes the appearance of the present volume of particular timeliness. (The Making of Modern Egypt. By Sir Auckland Colvin. E. P. Dutton & Co., New York. $4, net.)

Notes on Old World History The nature of Edward Preissig's "Notes on the History and Political Institutions of the Old World" may best be described by citing the author's preliminary explanation that "no claim of originality is made for the contents of the following pages. They have grown out of a set of student's notes, compiled in preparation for an examination." This is exactly what the book is—a series of notes on the history of the countries of the Old World from the earliest times, supplemented by notes on their institutions, religions, literature, art, and geographical features, and by a number of maps. For advanced study the work is of little value, but it is distinctly meritorious as a compact presentation of salient facts, dates, etc., and should prove popular both as an aid to the beginner and as a handy reference work for the library, the study, and the newspaper office. For purposes of consultation, however, it would have been improved by more exhaustive indexing. (Notes on the History and Political Institutions of the Old World. By Edward Preissig. G. P. Putnam's Sons, New York. $2.50, net.)

Professor Paulsen's Lectures and Essays Among the professors at the University of Berlin, Friedrich Paulsen stands deservedly in the foremost rank. His many pupils and disciples in Europe and America, nurtured not only by attendance on his lectures but also on his "Einleitung in die Philosophie," his "System der Ethik," and his books on Kant and Schopenhauer, will hail with satisfaction the publication of some of his lectures and essays on ethics and politics—with double satisfaction, indeed, for the lectures have been published in two small volumes, light to the hand and in a size to fit the coat pocket. In them Dr. Paulsen discourses on the ethics of Jesus Christ in relation to the present time, on Roman Catholicism, on the mental and moral development of the German people in the nineteenth century, on the village school as an element in that development, on Goethe's ethical views, on the Nietzsche cult, on politics and morality, on the monarchy in its relation to political parties, on parliamentarism, and on the relations between Germany and England. Of all these essays, the last named seems the most immediately timely and should have its due effect in two countries where the less informed have been latterly deplorably apt to jump at unworthy conclusions with regard to international relations. With Professor Paulsen the best men in both countries long for the day when the press will be more conscious of its responsibility than it has been. So far as Germany is concerned, says Dr. Paulsen, England might well have the idea that Germans are inclined to make war ere long on England, and that they think German arms sufficient for such an attack. Of course this inhuman feeling is not characteristic of most Germans; to the bellicose minority, however, the warning against allowing such an impression to go forth should have effect in the Fatherland, for it comes from one who is not only an eminent philosopher but who also commands respect because of his keen and fearless views in politics. (Gesammelte Vorträge und Aufsätze: Zur Ethik und Politik. Von Friedrich Paulsen. Zwei Bände. Alfred Sarganek, Berlin.)

Rahab Mr. Richard Burton has heretofore written chiefly lyrics which have found readers because they are fresh and unconventional, with a certain ruggedness of structure. He has now turned to the poetic drama, and has been courageous enough to take Rahab as a subject and Jericho as a background. The first act is laid in Rahab's house in Jericho, which is symbolical, in its magnificence and profusion, of the luxury and immorality of the age and of the character of Rahab, who is treated everywhere as a regal beauty "the dark dusk splendor of whose eyes might wreck the councils of a king." The scene opens at the moment when this somewhat notorious woman has received the message about lowering the scarlet cord, and has turned to innocence and service. The Israelites are approaching Jericho. Prince Salmon enters Rahab's house as an envoy from Joshua. He and Rahab are instantly in love with each other. Salmon tells what the fate of the city will be and declares his love. Then follows a dramatic elaboration of the bare outlines of the Biblical story. Jericho falls, and the play ends with the words of Rahab to Salmon:

> "Out of the house of bondage, out of Passion,
> To love and light."

It is not in any sense a great play, but it has movement, vivacity, color, and dramatic feeling. (Rahab: A Drama in Three Acts. By Richard Burton. Henry Holt & Co., New York. $1.25.)

Spanish Cities It is a pity that Spain is not more visited by Americans, especially as it is so easy of access. Going from the north, the Paris-Madrid express transports one quickly and comfortably from the capital of France to the capital of Spain. Going from the south, the Hamburg-American, the North German Lloyd, the White Star, the Cunard, and other Mediterranean steamers stop at Gibraltar, a place within easy reach of Seville, Cordova, and Malaga. It will not be Mr. Edward Hutton's fault, however, if more Americans do not visit Spain, for no intelligent person can read Mr. Hutton's book—interestingly written and beautifully illustrated—without a desire to see the cities of Spain as they appear to-day. If this is true of travelers in general, it is especially true of those interested in architecture and painting. Only by a visit to Burgos, Salamanca, Granada, may one understand just what the Spanish Gothic and Mauresque styles have meant in the development of architecture, and only by visits to Madrid and Seville may one understand what Velasquez and Murillo have meant in the development of painting. (The Cities of Spain. By Edward Hutton. The Macmillan Company, New York. $2.)

Letters to The Outlook

CHRISTIAN SCIENCE

We have carefully gone over your editorial termed "Truth and Error in Christian Science," in the issue of June 23, and it seems to us that what you have named as its "errors" are not real objections, in view of the fact that the classification is based upon misapprehensions of the subject rather than upon the actual teaching of Christian Science.

For example, you assert that "the body is real," that it is not "imagination." Since you have not expressly stated it, we are left to assume that you do not understand what Christian Science gives in place of what it repudiates. This Science does not teach that man is an illusion, but that he is spiritual and not material. It teaches that everything in creation, from the least to the greatest, is real, though it differs from material theories in its affirmations concerning the nature of creation. The word real, in Christian Science, applies only to that which is eternal and incapable of change and decay.

Sin, in a generic sense, includes all evil thoughts, words, and deeds, and these are prompted and perpetuated by a false sense of God and the universe, including man. The struggling mortal oftentimes feels an unnatural restraint. He seems to be conscious that he really owns a larger individuality than that which he experiences, hence we sometimes hear it said, "I am not myself to-day." One should understand that his real self is the likeness of God, and should awaken to his true selfhood by deporting himself in accordance with this spiritual understanding; therefore he should refrain from everything that is not godlike. Such practice will not "produce sentimentalism and effeminacy," but a "clear intelligence" and a vigorous manhood.

The Christian Scientist does indeed think that God is Love, and his conduct must be in keeping with his correct thinking, in order that he may possess the spirit, or realization, as well as the letter, of the Science.

We shall not attempt to estimate to what extent a given Christian Scientist may "conquer the cold in zero weather" by "a counteracting thought;" but we believe our critic will agree that the individual who measures up to the full stature of spiritual manhood, and who, while fulfilling his Christian duty, is able to lay hold unreservedly on that divine protection which is assured to all those who have sufficient realization of the divine presence, would be immune from any evil effects even of the most trying ordeal. Man *in the likeness of God* can no more be affected by the elements than can his Maker.

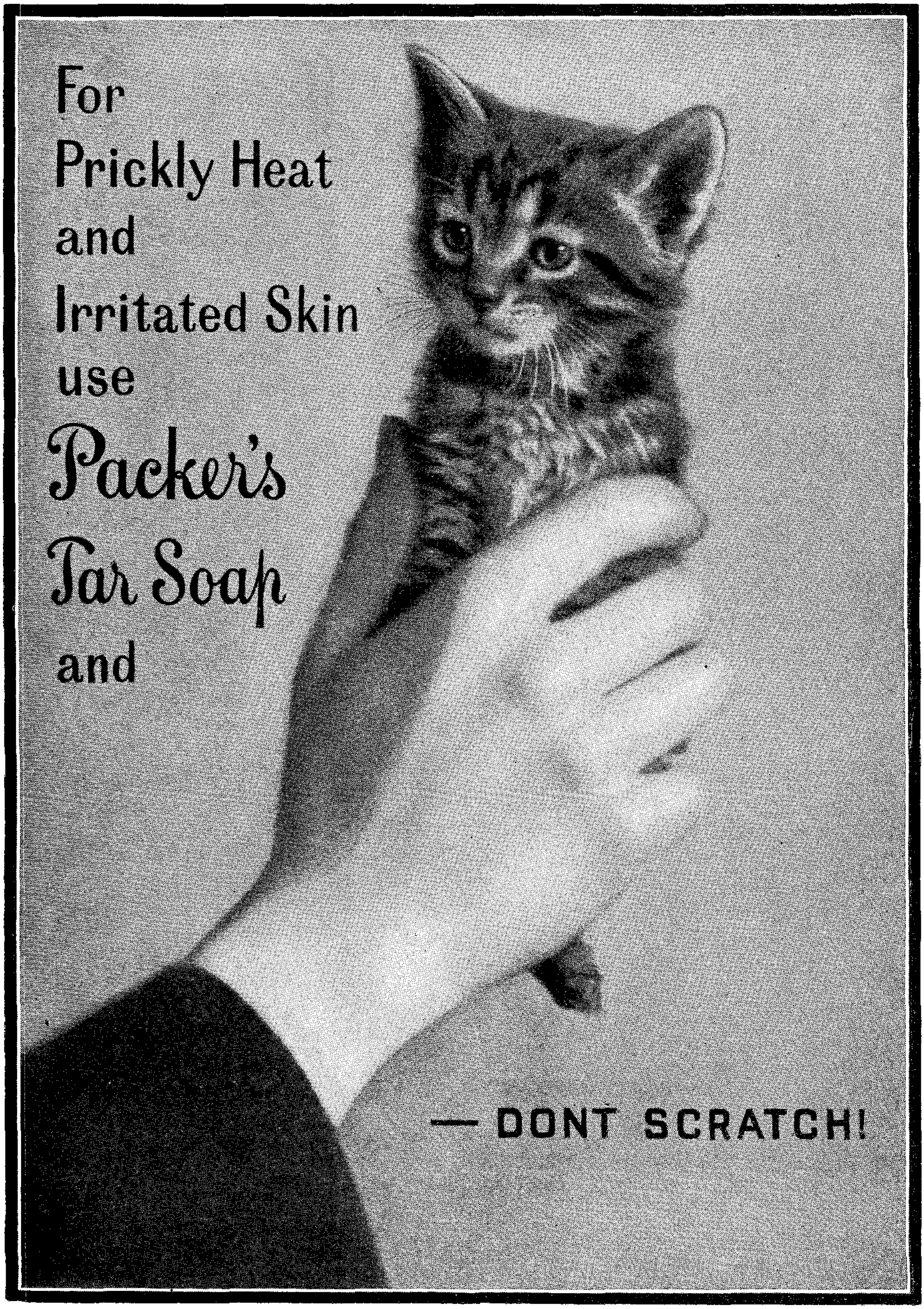
While the Christian Scientist "warms his house like the rest of us," he does not thus act contrary to the example of our Master, who, under given circumstances, said, "Suffer it to be so now." The Scientist accepts the Scriptural promises of future deliverance from all evil and discord when he shall have entered into that perfect state which is assured to all those who "overcome." To cease eating, or to be daringly indifferent to extremes of temperature, would be to perpetuate the necessity of overcoming the mortal law of death a long time before he is prepared to enter upon such an undertaking, and wisdom would not counsel this course.

Christian Science appeals to us as it finds us to-day, and impels us not only to the attainment of the highest spiritual life, but also to a wise consideration of the powers that be—a wise attitude toward and control of the conditions of material belief in which it finds us. Therefore a consistent Christian Scientist will be rational and not fanatical. He understands that he must creep before he walks. He attempts only that step which is immediately before him, realizing that the perfect state must be gained by gradual growth, not by leaps and bounds.

Christian Scientists are well aware that in their present immature state of thought they are obliged to indulge in many practices which will not be needful to the perfect man; but they are taught that they should have before them the perfect ideal, and strive to reach it as rapidly as possible.

ALFRED FARLOW.

Office of the Publication Committee of the First Church of Christ, Scientist, Boston, Massachusetts.



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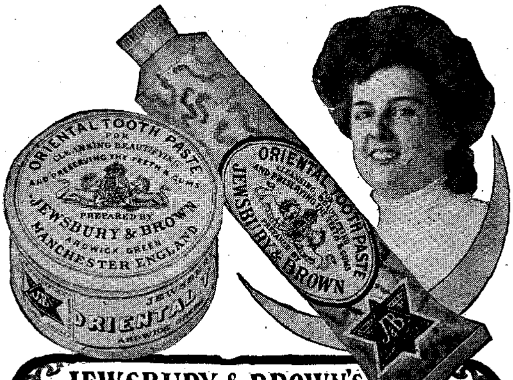
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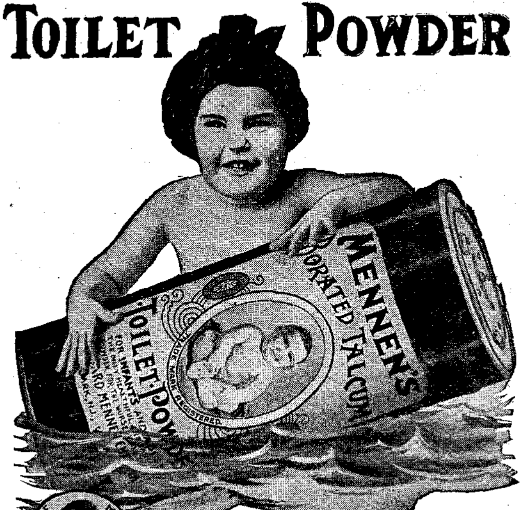
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